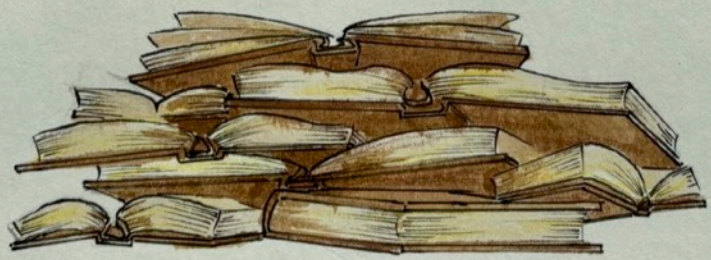
Magister-Auctor Saga



The return of printed paper

Maria Liber Catherina & Liberty Auctor

Version 2.03

Title: *The Magister Auctor Saga. 13. The return of printed paper*

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Co-Authors: Maria Liber, Liberty and Catherine Auctor

E-book in Pages with Charter 14 font

122.25 HE

E-book in Pages with Charter Font

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For part 12 of the Magister-Auctor saga, we used conversations with Lev Auctor, Sara Lector, Alberto Auctor, and Maria Liber, recorded by Catherine and Liberty Auctor. Some of these conversations formed the basis for more personal experiences in this part.

The conversations were recorded in 122.07 HE just after Liberty and Wolfgang's journey to Mars.

Used acronyms

BringIn: Bringers of Individual Choices

Cou-Clib-Clan: Counter Measures Culture and Library Clan

ETV: Electric Transport Vehicles

DyCoSoc Project; Dynamic Collective Society Project

GAT: ground-level automatic trains

HE: Holocene Era - Calendário Holoceno Cesare Emiliani

IGA: Interpolitan Community of Anthropogogues

JCDS or JCD-Espace: Joana en Catherine Demeester Espace

MIT: *Martial Investment Trade Centre* run by the *Phlegethon Foundation*

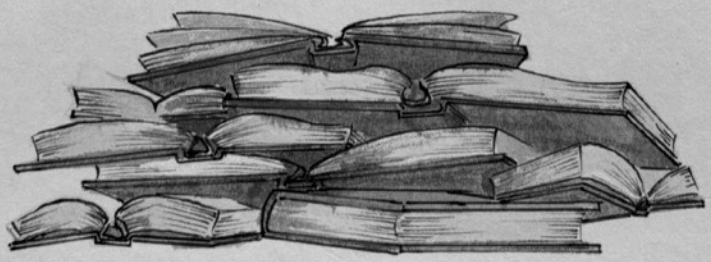
MNHCW: *Modified Non-Human Carrier Waves*.

RR: Rovelli Rockets

SAV: Semi-Automatic Vessels (and trains).

UAN: Universal Earth Notation

Magister-Auctor Saga



The return of printed paper

Maria Liber Catherina & Liberty Auctor

For Manuel, Sebastião
and Olivia

The birth of a saga
(121.93 - 122.07)

Say and let say

This is the final part of *the Magister-Auctor Saga,* as our dear husband and father usually phrased this writing project. This book has three narrators. Some parts are my daughters'. Other sections are my own.
We wrote the whole book in the first person singular or plural, sometimes in the third person singular.
The first person plural is all three of us together, of course.
After we'd written a few paragraphs, we realised we could take turns in most of the sections. Hence the first person singular.
When Catherine's or Liberty's names appear in the story, it is because Maria or the other sister is speaking.
When Maria's name appears, it's naturally because Catherine or Liberty is holding the pen. Sometimes both.
We got used to it after a few pages.
We think readers will also get used after a few pages to see all three of us interchange, sometimes being active narrators, sometimes being the subject of the story.

As the book progressed, we sometimes felt we shouldn't have accepted to write this final part ourselves. But who else could have done it? Alberto already had enough work to do on the first part.
Lev?
We think that giving this part to Lev or one of his friends would completely have spoiled Alberto.

And we deliberately wrote the previous sentence together!
So, in retrospect, we think we had no choice but to write this book ourselves.
In this revision of 122.25 that is also the template for the printed book we've inserted references to previous books here and there in the text to give interested readers a glimpse into where we found information.
Don't tell anyone, but we copied the idea from Alberto, who did that somewhat in *Book 1 Imprimatur*.

And now I'm will exercise my first birthright. I've never really liked the mess of lentils. I do like chick peas, though.

The death of a family member remains a significant event even today in Bibliopolis. Th final farewell remains a human sorrow. The loss of an ancestor is felt in many different ways by descendants in the many different cultures.
The death of Alberto's grandmother Emmy last year was hard for us all. But at the same time, the family was excited with enthusiastic conversations about the excavations in Megalissipo. Alberto and his father Lev were almost daily involved. Since the excavations began, both had twice requested more space at the Central Library. They were attempting to classify and make available all the documents from the early years of ignarometry and institutional anthropogogy.

This year 121.93 of the Holocene Era (HE) Calendar a forty-year-old Alberto returned from Megalissipo in Ketwromehns. He popped home to take a shower. And then, after three months of

icy dust, he immediately dove back into the tropical dust at the Central Library of Bibliopolis.
This same year Lev and Alberto's workshop took on the divisions it still has today, known as the *JCD-Space*. The space was provided for the fully underground section of the Paulo Demeester library focussing on ignarometry and family history and for future documents possibly from other locations. Books without marginal notes, yet preserved underground by Greta and Alexandre, were given their logical place in the general library. A constantly expanding digital catalog of these printed books, detailing their precise location in the Central Library, was compiled.

Liberty was ten when she saw her father leave for Megalissipo for the third time at the start of the northern springtime. She was a bit angry with him. He was absent for her birthday for the third time in a row. Who already read *Imprimatur* knows Alberto as he himself said never really understood the ritual of gathering to celebrate getting older. But that didn't stop him from showing up at these gatherings later in life to entertain the other guests with his thoughts.
As a father, he understood that it wasn't pleasant for then-little Liberty to not see her dad for several months a year. He resolved not to go to the dig site on the next north equinox, or rather, the next equinox that heralds spring in the Northern Hemisphere.
He kept his word, as he usually did.

But back to 121.93 HE. Shortly after his return, Alberto visited Liberty's learning group and I accompanied him. The children

were doing research on communication. One of the questions was *Is it possible to communicate with people who lived in the past?*

This was a very interesting question for Alberto. Not for philosophical or metaphysical reasons but for historical ones. He took advantage of it to explain to the group that his travels to Megalissipo were not so much about communication, but rather about trying to understand the world and the time in how someone living at that time could think.

He explained that in a certain way he could hear or see Paulo, his grandparents, parents, or children telling stories as soon as he opened a notebook. Could it be a coincidence that notebooks and diaries often went hand in hand? In a sense, he heard or saw an ancestor telling stories in the time and place where they lived. And for Alberto, place and time, *Zeitgeist*, had a significant influence on how a person's thoughts were formed.

And thanks to the excellent archives maintained by Paulo's grandchildren, he could almost hear what he was thinking and doing today, one hundred and fifty years after his death. However, it was a one-way communication. He could see and hear what someone had said or thought at the time. He couldn't respond; he couldn't engage in direct dialogue with that person. As far as he knew, he couldn't tell that person what counter-thoughts or new thoughts arose from what he heard. And even if that were possible, he believed it would probably be very difficult to achieve a genuine exchange of ideas, perhaps not at all, if the world and time of the two people were very different.

It was somewhat possible to exchange ideas when we weren't in

the same time slot. And even then, what if the context was too different?

He talked about *Elysians* and Earthlings who had emigrated to Ganymede and whom his father had known during the *Rebuilding Dialogues*. When receiving a message from them, it was half an hour up to an hour old. Responding immediately his response at least one, perhaps to two hours old. That was why the recording of a conversation between someone on Ganymede and on Earth was usually an edited recording. When in a dialogue with two participants each spoke four times in succession for two minutes, there would be up to eight hours of silence during an eight-minute dialogue. So it was still somewhat possible to communicate with someone about what they had said in the past, albeit not a distant past. Incidentally, he said, the Space Bubbles that were in full swing today allowed masses, including people, to safely travel faster but that didn't affect the conversations. That information still traveled much faster, subject to the laws of nature, largely described by human mathematics. That mathematics didn't allow us to break the known limits of physics. Whether this had to do with our mathematical prowess or with physics itself, no one was yet certain. Our description of physics suggested we were either on one side or the other of the speed-of-light barrier. Most continued to assert that it was an absolute phenomenon, but some remained unconvinced. And even then, we hadn't yet mentioned the world in which each of our interlocutors lived and, therefore, had also incorporated a particular perspective.

That brought the group to that other aspect of communication:

“Can one connect human communication with non-human communication and achieve genuine exchange?” asked a fourteen-year-old adolescent from the same learning group.
Alberto then discussed the forms of ecosystemic communication between different animal and plant groups. The question, of course, was what people meant by communication. It could simply be a sensory exchange, mutual protection, or self-protection from an attacker. And when we talked about self-protection, what exactly did that mean? Did the plant that secreted a toxin against an insect demonstrate self-awareness? Humans weren’t very advanced in understanding self-awareness. Many researchers continued to use the mirror test as the basis for their descriptions. Children recognised themselves from a certain age on. Some animals, such as dolphins and primates, were also capable to do so. Some investigators thought all cetaceans recognised themselves. Others even thought that some sounds produced by cetaceans were intended for one specific other member of the species, followed by a message. But was that really the case? Monogamous birds recognised their mates and their offspring; were they also self-aware? We knew that in a large forest like the one around Bibliopolis, trees and plants communicated by exchanging chemical information about potential threats to their well-being and growth, but how could we avoid anthropomorphic speculation when thinking about this and conducting experiments?
I noticed how captivated our daughter was listening to the conversation. She asked what anthropomorphic speculation

meant.

Alberto then explained that, for better or for worse, especially before the Rebuilding, but also afterward, biologists and ethologists often didn't know how to approach cross-species communication. According to Alberto, we still hadn't resolved the confusion between the information an individual in an ecosystem could interpret and a potential cross-species communication channel. To communicate, compatible senses were needed. Which senses did different species possess, and what exactly did they record? Could a human interpret information the way a dog does? Could the reflection that would be evidence of self-awareness be a urine trail in stead of a vision in a mirror? A trail that a dog's nose interpreted as its own, while the reflection of a face in a mirror is interpreted by human eyes as its own? There was surely still much unexplored territory for research.

And to return to self-recognition. Was self-awareness something an individual of a species learned, or was it something developed internally? What was learning and what was training? What was gaining experience in catching an insect or a bird? Some psychologists before Rebuilding claimed that roosters recognised themselves, others said they were simply trained animals. How far have we come since Rebuilding? What about fish, octopuses, rays, and sharks? Do we mix up intelligence with communication? Do we tangle communication with self-awareness? Did we engage in a bit of wishful thinking?

Am I simply confusing everything myself, and everyone else concluded Alberto with a laugh because I was talking about

things I don't always have a thorough understanding of? Would I have been better off asking '*why*'-questions?

On our walk home through the park, I noticed he hadn't mentioned a family hobbyhorse to the children. According to my father-in-law, stories about the Hunt Community and its ability to interpret Non-Human Knowledge regularly surfaced from Fernanda Mestre onward. Could we ever use that knowledge?

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My sister was thinking about what Dad had told in her group. In 122.25 HE she was still thinking about it. Senses, information, intelligence, communication. That interested her.

But back in 121.93 HE, she was mostly angry with herself. She loved eating fish and meat. Would that chicken or rabbit that went in the pot possess any self-awareness? She was completely baffled. Dad told her to avoid overly crude anthropomorphic interpretations. But if she had many doubts and still enjoyed meat, perhaps she could eat cultured meat, because it didn't require killing any animal. I myself was in my 'absolute'-phase at the time. Either everything or nothing, despite all our empathy for animals! However we looked at it animal protein has been in evolution an easily digestible food source for our brains. Biologically, we were omnivores; culturally, we were whatever we wanted. After all, we could survive perfectly well if we were principled vegetarians. In Bibliopolis, there were many vegetarians but also plenty of fishermen and a fairly large group also hunted with bow and arrow. And a fish, a roast chicken, a stewed rabbit was quite a tasty treat. Self-awareness or not…

That year I turned 14 and my sister 11. As you've probably gathered, I took over from my mother. Our discussions were typical of adolescents, who tend to see fewer grey areas and stick to black-and-white attitudes. The learning groups met in the Central Library when they weren't on a neighbourhood or forest walk or when subgroups weren't developing their own projects for later presentation. When we argued about something, or even when we asked questions, Dad rarely gave an immediate answer. He always encouraged us to explore Bibliopolis with a small group of our study group members. Often, we'd visit others with a few friends. That was what Grandmother Sara had recommended him as well when he was an adolescent. Both our grandparents also walked around. Walking around gathering information outside the learning group was still an important aspect of our way of learning. Apparently the anthropologists had learned this from their predecessors. The GAT hubs Dewey and Vygotsky were good starting points for references. And it wasn't a coincidence that we sought out GAT hubs. Traveling to gain knowledge was the first step toward traveling to learn and meet others. Some traveled to develop a project.

When we started asking questions about the exodus to Mars and Ganymede, we ended up at Marta Nussbaum hub or Michel Foucault hub. But we also wanted to know more about why our grandparents had lived on the moon for a while, so Dad suggested we contact Grandpa Lev's friend Raja. He introduced us to Milo Takis.

During our conversation, Milo introduced us to his son Manuel,

who was a year older than me. Later, I occasionally ran into him at the Central Library. Those who knew him were always amazed at how easily he could produce adequate summaries of even complex documents and conversations.
Back then he already said he was interested in all forms of communication. He was particularly fascinated by the evolution of communication and how it shapes and develops the culture of a group, a community, or even an institution. Later, his subgroup often worked with a subgroup of my sister, who had becoming increasingly interested in communication.

But to get back to our conversation. Milo talked about the Foundation Managers. His story began with Bloomcamp's move to *Elysium*. He then shared what he knew about *Elysium*'s evolution. The oligarchy that ran that Space City after the move had gradually been replaced by money technocrats who increasingly focused their wealth on virtual assets, which they called *bitcoins*. His parents were such money technocrats and preferred mining bitcoins to raising children. It had been their choice in turbulent times, but they didn't necessarily want to impose that choice on their children. So his parents sent him to Earth when he still was a toddler. «That was, of course, also a way of imposing things» he laughed. The story ended with how he had been taken in by Ayala while his sister was raised by Hachim's parents. From a young age, he discovered he valued the freedom to participate in anything he enjoyed. In learning groups his interests were constantly taken into account, which did not prevent a certain responsibility being linked to each task taken on, and his involvement with the others was pointed out.

I saw some elements of the Empathic Principle in Milo's first story. The wealthy residents of the Bloomcamp Condominiums were clearly addicted to money and the possessions it represented. They didn't want to break their addiction and preferred to go to heaven. Perhaps they had heard that addicts felt good during a heaven trip. And as an addict feels good… So they decided to build their own heaven for addicts and moved to *Elysium*. After about fifty years of heavenly addiction, the Foundation Managers continued to clearly demonstrate their unwillingness to stop the habit. They preferred mining *bitcoins* on Mars which they enjoyed, to returning to Earth where they feared they wouldn't be able to do what they wanted. They were aware though there was no danger of being attacked. The remaining Earth population didn't blame them for their addiction. But greatly due to their absence the learning groups had absorbed more and more Ignorants, which meant there were far fewer individuals who could still be lured into addiction to money and personal possessions.

The myth-tellers who wanted to make money a natural phenomenon no longer had the grasp on that network of established, critical, and convivial communities. Within those communities lot's of *why*-questions were asked but few *how*-questions. And while the myth-tellers had good answers to the question how to accumulate more money, they remained silent on the question why to accumulate money and possessions. Their answer that possessions were natural was just as dogmatic today as when in times other myth-tellers make us believe the earth was at the center of the universe. Possession was a cultural

phenomenon, and so was money. It was often heard of course that something that had always existed would always exist. However money and possessions were very recent phenomena in human history and the Network of *Convivialis Civitas* (shortly *The Network*) had a currently working alternative that achieved an even more global common welfare than the common welfare of part of the world's population until about a hundred years before the Volcanic Winter.
The possessors were too few in number today and couldn't find enough money- or power-loving followers on Earth. Those who wanted to explore, explored; those who wanted to travel, traveled; those who wanted to establish a Type 2 Community [see *Annexes*] established one. No one blamed them for wanting to possess money, but many simply didn't see the point to do so.

Furthermore, as a result of Milo's story, our learning group clearly saw an important aspect of the Cooperative Principle. An activity which everyone could engage in because they found it interesting and enjoyable wasn't gratuitous in relation to others in the learning group and sometimes beyond. Each activity and project came with some kind of a responsibility. This responsibility could be very local or very global, as we'll come back to later. But during the project's implementation, the initiators paid attention to the well-being of others, and together they sought solutions so others could work on their own projects without hindering those in the same community from continuing to pursue what they enjoyed and showed interest in.

Travel, own, cooperate. *Why* is not the same as *how*. How questions were extensively addressed by some scientists from hectoyear 120. Think of someone like Vaclav Smil, who posed excellent questions and provided comprehensive and well-documented answers in highly readable books, such as *How the World Really Works* that we found in its dutch version in Paulo's library. However, given the American lifestyle he described, he addressed few *why*-questions. This was perhaps difficult for someone immersed in a Type 1 Society.

Like many researchers he didn't question the *why* of individual transport for instance. He did wonder *how* that transport could be made more efficient and *how* energy could be used even more efficiently. But he was not among the few to ask for the reason for individual transport, just as few asked *why* megacities had to operate 24 hours a day. Globally they continued to consume high quantities of energy at night, but they limited themselves to asking *how* that energy could be generated and distributed more efficiently.

They gave the impression that consumerism was a natural human trait, not a cultural phenomenon. So, no *why*-questions, for example, about ocean cruises carrying thousands of elderly people, but *how*-questions to ward off pandemic infections, often with even interesting answers.

In our opinion, those answers didn't get to the heart of the matter. There were rarely any *why*-questions about the Type 1 Society. Until GNet-Z emerged after the Bloomcampers locked themselves away in their own Condominiums virtually all Type 2 and Type 3 Communities were corrupted by the big owners in

the overall Type 1 Society. This happened consciously or unconsciously. There were illegal buyout practices such as blackmail and legal buyout practices commonly called donations. Change efforts to develop truly cooperative communities or societies were typically undermined even from within, by leaders who quickly became as arrogant as the leaders they replaced.

Just as the pious in times past with their alms at the church gate, there were philanthropists like Foundation managers donating money. Professional storytellers then told stories about them, often repeated in the media. Few questioned deeply *why* the poor were poor. And Dad said it in *Imprimatur*. It was not uncommon to blame the poor for being poor.

To borrow a quip, Illich is mentioned to have once said that where there were no schools there were no dropouts. Today, one could say, with a different quip, that where there was no power linked to personal property there are no poor and oppressed.

Few profound questions were asked about what constituted nature and what constituted culture. What were local or global human-made arrangements? And according to anthropogogues, cultural change was based on observation, dialogue, and education. But how much personal property owners truly wanted to divest themselves of their property and invest energy in developing a propertyless community? A contradiction in terms, especially for the Bloomcampers.

Milo Takis then spoke of the great destruction on Earth caused by the race for more and more possessions. The entire planet was practically ruined by what the world's population was being

taught. The rich were the role models. And those who weren't yet rich could become so through work and some luck. According to Milo, that's when the bomb exploded.
Raja explained how almost all economic narratives collapsed. The fable of unlimited growth was false, no matter what. Earth was not the Universe. In orders of magnitude, the planet was a finite speck of dust compared to the finite visible part of the Universe, which, even at the time we wrote this book, many believed it could be infinite in itself.
The Elysians therefore now consciously tried to exterminate more and more people in the hope of regaining control of the planet. But again, there were simply too few of them in Elysium. The anthropogogues who organised the learning groups on Earth found the old Elysium movie. Copies of it quickly became widespread. The entire Pre-Rebuilding message with its classic Pre-Rebuilding plots and heroic stories made it an excellent movie for exposing the impossible dreams of the wealthiest, utterly addicted to money and possessions. Perpetual growth proved to be as much of a myth as perpetual life. According to Raja this opened the possibility of viewing self-awareness as a basic cultural foundation either for greater empathy or for greater individualism.

According to our learning group, the second story provided valuable input for reflecting on the Ecosystemic Principle, but also on the Empathic Principle. Even without an organised school system, owners could exploit feelings of jealousy for generations, while also using fear and violence as tactics to induce non-owners to make possession their greatest desire or

to isolate themselves. Organised bullying was used in parallel. For example, some people used threats and deceptive tactics to force others to give up part of their labour or part of their own food production. This quickly led to others having to produce more, simply because they had to give up more, while those to whom they had to give up only offered minimal protection. This could even be more out of self-preservation than concern for others. They left their concern for others to the gods. After all, that is why gods were paid for with sacrifices. In modern times, that protection became also negligible. One thing was to maintain a production company in the neighbourhood, the other thing was to go off shore to the other side of the planet, where labour was kept cheaper…

Milo Takis' story demonstrated, in a sense, that self-awareness could lead to both empathy or greater individualism. By becoming aware of one's own fragility, one could adopt an empathetic attitude and help others better prepare for difficult situations, or one could increase one's individualism and care for oneself at the expense of others.

The Elysium movie didn't exactly offer a sympathetic portrayal of those wielding power and wealth, but it also didn't exactly convey a very empathetic view of those attempting to attack the abuse of power and wealth.

In many discussions in learning groups with Ignorants and Wanderers, the sometimes subtle difference between using or abusing nature became clear. Other ecosystemic discussions were possible. These included the illusion of being able to create some kind of perpetual artificial Earth, simply because the

original planet had been thoroughly ruined by possessiveness. Milo Takis' story clarified the difference between the movie and what the real space city had achieved. Even among the very wealthy, both older and newer generations, doubts arose. A minority of those who had experienced the *Elysium* adventure preferred to come to a Type 3 or Type 2 community on Earth rather than embark on a new Type 1 adventure on Mars, or perhaps on Ganymede.

Milo Takis also spoke about the power of faith. He thought of the stated value in *bitcoins* or *digits* of a painting, a sculpture, or a rare book. For him, this belief in the fluctuating value of material objects was similar to the belief in natural phenomena controlled by gods and demons supposedly influenced by religious practices. He demonstrated the deceptiveness of all kinds of believing implanted in people's minds by system developers in this regard. A personal demand for an explanation was abused by those who assumed power, whether they were high priests, mystics, or bank consultants. The principle was the same. They knew how to manipulate the Ignorant. As a result, they offered easy certainties generally impossible or difficult to verify instead of difficult hypotheses but sometimes easily verifiable by those who knew how things work.

In our learning group, someone noted that even with creativity there were two ways to go. One could be creative in figuring out how to support others in their development, or creative in figuring out how best to manipulate others. Putting money on a sculpture after teaching someone to maintain a

religious belief in money, was certainly easier than discussing a sculpture together or asking the creator for help in learning to create their own representations of something. A musician in our learning group found this a beautiful way to reflect on the Creativity Principle.
Perhaps creativity also had something to do with self-awareness. Before Rebuilding, people often tried to provide with eternal life the material shell in which the spirit or soul resided. But if we look at creativity from an ecosystemic perspective, one of the study group facilitators said, perhaps we can look for examples where creativity is present in the *Convivialis Civitas* network helped to develop the ecosystemic principle.

The Heterogeneity Principle meant that Equivafolks do not judge how others think, as those who feel more at home in a Type 1 or Type 2 community just do so. In the learning groups aimed for passing on science and knowledge to the new generations, this principle should protect education in *The Network* from dogmatic thinking that leads to forcing others to think as one does. This seemed very important to us from the Rebuilding onward. Those who felt more comfortable in a money-driven world and made that decision with knowledge would not be forced into something else against their own will. Integrating into such a Type 1 or 2 community was always possible. Those who chose to do so were assisted in this process. However, when the Foundation Managers opted for a Type 1 society, they did not propose Earth or the Moon as eligible destinations. Given the mineral potential of Mars and the rush to secure land, that planet became the preferred destination for

many of them. But they were not deterred from this either. According to our grandfather, it had been shown that such an emigration would not be easy. Anyhow there were volunteers on Earth to help them with the installation rather than to discourage them.

The learning communities simply observed that few Equivafolks chose such a society once they had sufficient knowledge. Ultimately, creative, intellectual, and artisanal pursuits were possible in a Type 3 society. A thorough understanding of the Sharing and Cooperative Principles made it easier to understand that ownership wasn't necessary for developing projects and building a comfortable life. And yet, risk-taking activities remained for those who so desired. Consider, for example, the adventurers who enjoyed risk-taking while hunting meteors and comets or finding out the limits of Space Bubbles.

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I'm taking over the pen from my daughter. The Polypolitan Council and support groups for the Dycosoc project and the IGA [See part 12 *The Rebuilding of the World*] often initiated discussions related to education. They highlighted, among other things, how state leaders, and later Polis leaders guided by Bloomcamp often turned the idea of a generous education into restrictive instruction before Rebuilding. At a certain point, learning to read and write became optional again, as long as the property creed was not challenged. The right not to participate [See books 10 and 11] which was touted as a kind of pinnacle of democracy until Bloomcamp moved to *Elysium*, was an expression of this wish to limit education to instruction.

Gradually, people naturally became interested in the teaching of young children on Mars. Was it about dialogue or about instruction? Were the young people manipulated to see property as something natural, or were the three adopted social visions discussed? This study on social development was once conducted by ignarometric sociologists at Bloomcamp's own request [see book 10 *Arrogance & Ignorance*]. In other words, was the principle of heterogeneity applied, at least in the field of education, elsewhere than in The Network? Biologists saw a difficulty. Was it ethically justifiable on Ganymede or Mars to discuss other forms of community elsewhere? Could Earth serve as a choice, given that it would be an uninhabitable place without long periods of adaptation? Perhaps adaptation involved more than one generation for the human species born outside of Earth. There was also a difference between a cultural wishful dream and a physically impossible wishful dream. In such a case, the utopia of Earth was literally a *Non-Place*.

On Earth, naming occupied the BringIn group, the Dycosoc project group, and several *ad hoc* committees. Naming certainly had a historical significance. To what extent was that a difficult issue within the principles *The Network* was trying to uphold?
After the Volcanic Winter, old names were of little use in terms of interpretation for various reasons. On Earth, Equivafolks no longer felt European, African, Asian, American, or from Oceania. After Rebuilding no one felt like a citizen of a State or a Megapolis. Some continents took on a slightly different shape as a result of natural disasters before and during the Volcanic Winter. Many Equivafolks simply used five zone numbers from 1

to 5 in the order of the still more widely accepted hypothesis for the dispersion of Homo Sapiens across the globe. But other Equivafolks were not very happy with this, as haven't been with the nameless GAT hubs. A Names Working Group addressed the issue. During the first years of Rebuilding, and in some occasions even before, people were eager to find original names. Not *original* with the meaning *at the beginning*, or what was first, but only with the meaning of *creative*. What was after all *at the beginning*, going back to languages that only much later acquired a written form. Did Earth's inhabitants even have a semblance of a complete picture of the Earth in early days? So, it wasn't really about scientific research on the origins of names, but about distinguishing between a long period of aggression as a cultural consequence of the concept of possession.

The old African continent, now Zone 1, was eventually named Alkebu-lan, with or without a hyphen. Perhaps the hyphen was picked up by a hyphen-lover. The stripe name would have meant something like *mother of humanity*. But it was hard to believe someone used that term before humanity left Zone 1. If something like the source or origin of humanity was implicit in the word, then that word was probably more recent. It could, of course, have referred to the Nile River. But *Afri*, the Indo-European roots for Africa, also does… Now, many of the migration routes from what was called West and Central Eurasia towards Paradise of Books had used that river. Alkebulan was simply a nice word to differentiate from the past. Perhaps the symbolic meaning was just to say much of us were 'back to square one'. The word sounded well to many ears and was

perhaps used by crazy Europeans throughout history, even before some Africans did. It was certainly difficult and debatable to search for convincing primeval words from originally oral, non-written languages. Perhaps the primeval word would forever remain hidden in the primeval forest.

Then there was Zone 2. For the period preceding the totalitarian Hectoyears 120 and 121 and Rebuilding, the Name Group remembered how the eastern coasts of the Mediterranean could been seen as its starting point. That's where the Semitic and Phoenician languages originated. The continent in itself was formed by tectonic shifts long before humans and languages existed on Earth. But seen from the point where those languages developed, the sun set in the evening land. For *evening* the primeval word would have been *Ereb* or perhaps *Erebu*, so the group playfully suggested *Erebúm*. A continent with a rather aggressive population certainly deserved an explosive *boom* word!

The inhabitants of that continent were afterwards deeply influenced by the language and myths of ancient Greek civilization. Throughout history, male warriors may have been drawn to the legend of the Greek supreme god who abducted and seduced the Phoenician princess Europa, subsequently giving the western world her name. But Europa could also be a corruption of Erebu.

For the eastern part, formerly Asia, the group proposed the name *Waçúm*, derived from the old Akkadian *(w)ast*, meaning something like *sunrise*. The corruption to Asia is also thought to have originated via the Greek language. Until shortly before

Rebuilding, two continents were given names derived from the myths of those who considered themselves civilised and powerful. In recent times Zone 3 was known by the name of the European colonists, after the cartographers designated this new area for those Europeans by the first name of one of its navigators: Amerigo Vespucci, or Americus in Latin.

The Names Group found information about Takir Mamani, a leader of the original Aymara people from the southern tropical part of this continent at the end of Hectoyear 119. He proposed the Kuna word *Abya Yala* for a large part of that continent. The word came from the language spoken in the northern tropical part of the continent and meant something like *Full of Flowering Land*. The northern part of zone 3 or Abya Yala was traditionally inhabited by nomadic groups who assumed land was for use and not to own. Perhaps for this reason, it was less important for them to designate regions with proper names. They rather provide a topological description for those moving around than a name. Yet, part of the area had already been named by other Europeans almost half a millennium earlier. In their accounts, they referred to it as Vineland, which supposedly meant 'wine country'. The Names Working Group proposed adopting that name, as the group was unable at the time to find a designation of non-European origin. There was little doubt about the southern part. A word from the Aztec language was chosen. *Anahuac* means *Land-by-Water*. Culturopolis lay relatively close to the largest of the three oceans on which the east-west SAV line changes from train to vessel. The word *Anahuac* quickly became a popular choice. Even before Rebuilding some

statesmen had repeatedly attempted to rename at least a more southern part of that continent with the same word.

Zone 4 encompassed what was once Oceania and consisted primarily of ocean water. Many of the smaller islands in this vast continent were now uninhabited after some were initially submerged by storm surges and floods and later affected by the Volcanic Winter. On the largest island, only the northernmost areas were permanently inhabited by Bregmanian and Network communities. The former sometimes still use the old name Australia. Most often, it remains Zone 4. The Type 3 Communities are primarily composed of descendants of those who used the land but did not own it. The Names Working Group proposed retaining the name Oceania, a corruption of the Greco-European Okeanos. Zone 5 remained uninhabited and retained the name Antarctica.

That year, the Polypolitan Council circulated the working group's proposal. In many *Convivialis Civitas*, zone numbers and names were used interchangeably. Using numbers was easier and tended less to imply a kind of ancient ownership right through the use of a word from a particular language, even if *The Network* assumed that owning land was a meaningless concept. But for our readers, both past and present, names apparently have a different meaning than numbers. Therefore, we generally used names in our saga. From book 10 *Arrogance & Ignorance* onward we used the post-Rebuilding names to help readers from Hectoyear 121 on to locate places. Many of the people living during that period naturally used the pre-Megapoleis names in their own conversations, with the possible

exception of *Anahuac* and *Alkebulan*.

In Bibliopolis, names were somewhat less common than zone numbers. In the learning groups, names were discussed when bringing up the cultural appropriation of land. Therefore, the group of co-authors decided to indicate equivalences in the 00-book *Little guide for the absent-minded*. There are also tables to locate earlier cities and compare distance measurements.
The *Dycosoc project* — does everyone still remember that it's about the *dynamic collective social project* — entails even names of things and places change. Generations follow one another dynamically, not statically. If we don't want to descend into a totalitarian dictatorship like some we've already experienced on planet Earth, we change things. Nothing is perfect, and it doesn't need to be. Not because only God is perfect, but because all human thought is based on hypotheses. Today, the Equivafolks live in a culture where it's normal to accept the scientific falsification of hypotheses and reject their dogmatisation. But we are cautious, of course, especially when it comes to adapting our model of coexistence. We repeat it often: pluralism has nothing to do with the decision of the majority. Pluralism is dialogue. Perhaps our only consensus is that we are always willing to dialogue. So all projects are possible as long as they don't silence others. Some people may be unhappy with an adopted project and express that. But projects must not be harmful to the planet; that's inherent in the Ecosystemic Principle. Perhaps there's even a kind of consensus today about destructive projects. The Volcanic Winter and Rebuilding are discussed not to commemorate periods in history, but to provide

future generations with a framework within which they can evolve and evaluate risks.
Names of things don't change because they're imposed, but because groups of Equivafolks use and adapt names. There are those who stick to April and May, those who speak of months 1 and 2, and those who are accustomed to use Phromehns and Dwiterómehns. The transition of the sun at the equinox was considered more universal than the apparent reversal of the sun at the Tropic of Cancer. That's why, during Rebuilding, it seemed more logical to restart the year at that moment. It was an indication of a cultural breakpoint. But not entirely. By habit, that moment occurs when the movements of the sun and earth signal the onset of spring above the equator, not below it. For nature that's not an issue. For culture it is. That's why, forty years later, there's still a working group wondering at what point the year should begin. For whom the Earth and Sun usher in spring southward? For whom they usher in spring northward? A double count? Why not?

Apparently, philological head games were more readily accepted than the starting point for a year. Although… perhaps no one among the Equivafolks of the Rebuilding period thought this warranted discussion at the time, and it was simply fun to invent new words. Ultimately, April was equated with Phromehns, not Swekstomehns. The initial impetus. Could April itself eventually be given a double name and called Phro-phro or Swekstо-phro, depending on the preference of the Equivafolks of a Civitas? Was that a feasible proposal? Was it a useful proposal? Did such a double counting, from Phro-phro to Phro-

sweksto or Sweksto-phro to Sweksto-sweksto, help the discussion and the convivial society? If so, why not try it? If not, why not consider something else?
Thinking about things is slow. But my father-in-law said it so often: without money, we have time. Perhaps part of our good-naturedness stemmed from no longer being forced to make quick cultural decisions. Perhaps cultural adaptations were regaining some connection with the slow biological adaptations.
Between parentheses. New words or old words? According to philologists, Phro to Dekmo for the numbers one to ten are reminiscent of ancient root words, at least throughout Eurasian. We have time to continue playing with words…

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Not long before my twelfth birthday, we had a guest who made a deep impression on me. He became a kind of third grandfather. He often called me *Libertiny*. My own grandparents weren't allowed to say that without seeing me storm out the door in a huff. I felt too grown up for childish nicknames, but when he said it, I thought it sounded so sweet. I'm talking about Delun Huáng, of course. Sixty-five years old he made a big decision. His partner had died almost two years earlier. His parents were no longer alive, and presently his own children and grandchildren weren't staying at Arqueopolis where he had lived until then. Neither at Bibliopolis, by the way. He had always been interested in dialogic learning and had often exchanged ideas with Emmy Lehrman. For almost forty years, he had co-authored with my grandmother and later with my mother articles for neo-ignarysis related to learning groups,

children's learning projects, and their support. He got in touch with Emmy and my grandmother shortly after Anui and Taiana Southpath left for what was then called *CC Paradisus*.
Delun said he wanted to get to know the Auctor-Liber family personally. He also wanted to delve into the findings of the Paulo Demeester Library and search for information about the early days of Institutional Pedagogy, which later gave rise to Institutional Anthropogogy.
He was immediately offered three places to stay upon arrival until finding a small place to live.
He eventually temporarily moved in with us. However, shortly after his arrival he met Umut Aydin in person, in my grandfather and father's workspace. Umut and Delun had also previously co-authored several articles on the perception of myth and the power it exerted on those who had undergone only a short learning process.
In particular Umut was deeply interested in analysing the mindsets of those in power before the rise of the Megapoleis. She sought connections between myth, the traditional power derived from claiming possessions and knowledge, and the way Bloomcamp began to employ such leaders for himself. She employed an ignarometric-phenomenological approach.
Knowing Delun was primarily interested in the actual process of dialogic learning, she suggested him to delve deeper into history. This would later prove significant for the saga. In some archival documents from Megabelgium they discovered the figure of Claudius Cardinalis. Babitha Chakma led them on this trail when she learned about their interest in dialogic learning

throughout history. Once they learned more about Claudius, Babitha agreed to continue her research with Delun. Babitha was interested because she saw in some of Claudius' texts his increasingly critical stance toward major systems and institutions like the Church he himself 'belonged to'. This was at a time when the Inquisition regularly opposed the actual, nascent experimental science. Those in power at the time saw how this kind of research-based science quickly challenged myths and dogmas. This could pose a threat to the power they wielded.
Umut and Delun quickly hit it off personally. Umut had been a widow for a while. The house she lived in had two vacant rooms. She suggested Delun to move in with her. She was a year younger than Delun, she joked, and that was convenient because it meant they could take care of each other when some old-age ailment bothered them. With some help, they were able to convert the two rooms into a small studio apartment. Delun quickly agreed and traded his temporary quarters with Alberto and Maria for permanent accommodation with Umut.

Delun asked Umut why she was interested in ancient myths. She laughed. She explained that myths weren't exclusive to ancient times. Myth formation could happen at any time, even today. She believed it had everything to do with adopting unverified information or concealing one's own ignorance about something. When searching for an explanation for a particular phenomenon, an uninformed person was more susceptible to what seemed personally more appealing as an explanation. And

appeal could simply be due to the spectacular nature of such an explanation.

The Rebuilding seems to have had no influence on the fact that many people enjoy horror in certain circumstances. However in modern times shortly before Rebuilding many writers and opinion makers consciously exploited this. Umut cited Jean Gabriel Ganascia's book about the Myth of the Singularity. This was related to the ignorant and exaggerated fear for electronic intelligence (EI, which much people designate by Artificial Intelligence or AI). It was soon suggested that robots and machines would completely take over human actions because, through self-learning, they would also become self-thinking and raise self-awareness. In Hectoyear 120, Ganascia explained that the ability to make an electronically controlled algorithm improve itself based on observations with the sensors the self-learning object relays on was confused with the biological establishment of connections in something like a human brain.

What particularly surprised Umut was Ganascia showing how undisputed geniuses in their own field sometimes adopted incorrect or partially incorrect information. This could even jeopardise a relationship of trust. He himself gave the example of prominent figures in the physics world of his time who warned for dangerous developments but did not disseminate accurate information. Someone who trusted a well-known mathematician or physicist in their own field and then saw certain warnings being spread about something else was more likely to attach more weight to their information than to what a scientists unknown to them said, even if those scientists did

know what they were talking about. Incorrect or vague information from well-known figures happened to fuel myth-making. If an untrue or incomplete story spread by trusted people was passed on often enough, others would quickly accept that information as truth.

Even worse, Umut told Delun, was that in the money-driven world she had found evidence of how scientists, or Knowledgeable's as the Bloomcampers called them deliberately spread such myths. Usually, the underlying motive was to obtain financial donations. Fortunately, there were also many Knowledgeable's who, upon realising they had unknowingly contributed to such an unverified assertion by a colleague, revised their opinions.

But it remained a relevant topic. What stories were being told today about *The Network* in certain communities? What stories were we perhaps unknowingly spreading ourselves? She recommended speaking with Dusan and Lupe about their world trip and the months they had spent in a Type 2 Community.

According to the *Dycosoc Project* groups, this was a key reason to maintain cautious contact with the colonists on Mars and Ganymede with former Elysians and their descendants. Most Equivafolks assumed that little or no contact with these communities would contribute to the creation of myths about Earth population.

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I'll take over again. In 121.94 HE, Alberto was indeed present at our daughter Liberty's birthday. He willingly participated in the celebration! He even managed to mention only once the

excavations in Megalissipo. My father-in-law fared less well. He elaborated on the legacy of Paulo Demeester already registered in Bibliopolis and what he knew about the life and work of Greta Campos.

As was probably the case with all grandparents, my father-in-law liked having his granddaughters around. Although Alberto didn't go to Megalissipo that year, shortly after the Tropic of Cancer solstice, new boxes and arks arrived by SAV and Magneto at the Central Library. Many of these boxes contained documents from the basement of the former Library House. Lev asked his granddaughters if they'd want to unpack books with him. Catherine was fifteen at the time and was quite interested. Liberty preferred to hang out with her twin cousins and with the twins of Dusan and Lupe. The five of them spent some of their time watching movies in the media library. They also visited the Dario Fó neighbourhood a few times. Many creative people involved in music, dance, and theater lived there. They loved going to see performances specifically for adolescents. Liberty sometimes accompanied Nadia and Nídia to participate in workshops. She learned to play the guitar quite well and occasionally took on a role in a play.

Catherine enjoyed more the peace and quiet of the study, where she went through documents with her grandfather. Lev gave her an electronic catalog he had found the previous year. This catalog, compiled by Greta Campos, provided a very detailed overview of Paulo's Library. Not all books and documents had ended up in the hiding place. Many had been destroyed. However, electronic or printed copies of some book titles were

found in the Central Library. Some had been brought back by Wandering Books, while others had been unearthed in other small hidden locations created by former GNet-Z members. But a considerable amount of Paulo's notes in the margin of books and texts had been lost.

Catherine developed meanwhile a fairly good command of English and Iberian, dating back to the last 200 years or so. She also knew the French of that period, by the way. She read Classical Arabic rather well and was quite adept at deciphering simpler texts from Eastern Erebúm and Central Waçúm written in the Cyrillic alphabet. She continued meeting with Delun from time to time since he had moved in with Umut. He showed her how to find key words in documents from Waçúm, whether in their original characters or rewritten with Latin characters.

Greta herself had an easy-to-read handwriting and primarily used English for her own thoughts. One of Greta's notebooks was very illuminating. Catherine was quite enthusiastic about it. In this notebook Greta discussed how her grandfather apparently connected books. We copied much of it for the digital catalog of the workspace. For example, you can also find in it to which of *Paulo's wholes*, as the family said, belonged a certain book according to him [See Book 01. *Imprimatur*].

He linked books partly for fun, using a kind of relational database to copy parts of what he read.

A few years later the same database would be mentioned again. Some of Liberty's friends were true archaeology enthusiasts for everything computer science-related. They delved into the Central Library catalogs and old memory cards to find this database and

investigate how it worked. We'll come back to this later.

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That year, our grandfather went through some of Joana and Catherine Demeester's notebooks. All the notebooks they wrote were neatly cataloged. He often spoke about them. It became increasingly clear how Joana, with Paulo, Hypolite D'Ailleurs, and her brother-in-law Alberto, reflected on learning and communicating with children. She had also apparently revisited her grandfather John's diagram regarding ignorance and arrogance [See book 09 *The Learners Era*]. Catherine's notes focused primarily on her conversations with Hypolite and her friend Steven Bird. They sometimes discussed the evolution John Demeester observed whereas he increasingly used the term *institutional anthropogogy* for institutional pedagogy with adults [See Book 08 *Mass Mediocrity*]. Our grandfather also quickly understood why the Demeester sisters were credited with the start of Ignarometric Analysis. This was clear to many GNet-Z researchers who idealised *The Network* during Rebuilding. The sisters started Ignarysis what was an excellent witness to all the work accomplished.

Our grandfather regularly discussed his readings with Catherine. He was enthusiastic about the similarities he saw between dialogic learning and the orientational principles of working with learning groups of children and adults, and the instituting nature of Institutional Anthropogogy.

My sister suggested they might start thinking about a name for the place. *Joana and Catherine Demeester Space* might not be a bad idea, she thought, now that it was becoming increasingly

clear that our father and grandfather were primarily collecting documents by and about those who had initiated Ignarometric Phenomenology in the Humanities. Since the idea came from his granddaughter, Grandpa Lev loved it and proposed the name for discussion at a general meeting of Biblioresidents. The Equivafolks of Bibliopolis quickly agreed and, in turn, suggested using *JCD-Space* or *JCDS* as acronyms. Grandpa was asked if he would liket to be the curator of the space. He felt to old at sixty-six and asked Dad to coordinate the space, who agreed. As long as he could spend his time reading and organising everything sent to them from Megalissipo and some other archaeological sites in Erebúm and Waçúm, he was happy. Back then chests of books arrived at Bibliopolis every day. Quite a few Equivafolks from Bibliopolis and the surrounding area regularly came to work in that large Central Library.

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My sister is right in stating that the Central Library of Bibliopolis had by then become a place frequently visited by Equivafolks from various Polisses.

However, a great deal of material was quickly disseminated electronically with the aim of making everything universally available. The Network had a very stimulating effect on Bibliopolis' and other repositories that had grown large due to circumstances in the last hectoyear before the Volcanic Winter.

In addition, many Equivafolks, including Emmy Lehrman, had recognised in time the importance of publishing children's books on paper [See book 12 *The Rebuilding of the world*]. The reissue of printed books led to reflections within *The Network* on how to

further develop the libraries. Everyone agreed that it wasn't necessary to have a printed copy of every children's book in every Polis. That would easily mean 300,000 copies per book if each Library were to be provided with about ten copies. This wasn't ecologically sound, and it wasn't strictly necessary for the learning groups. In some Polisses more than ten copies of a particular book were useful; in others the book wasn't relevant. However, each Polis always had unlimited access to all electronic versions. Once a matrix for a printed book was available, a copy could easily be printed on demand. Autonomy over the total number of printed copies was part of each printing project. How those copies were distributed simply depended on demand for a particular work. Interestingly, this influenced the discussion about the collective use of books. The lending of paper books was included in the Sharing Principle. But some things still needed to be considered. Were certain children's learning groups able to permanently access certain books from the local Central Library? How did learning groups share information among themselves? When did they use printed books, and when did they use electronic, universally accessible books? How were the children's own stories made universally accessible? In which languages?

Gradually, people began also to consider reprinting books for adults that no longer existed in a printed version. Furthermore, there were the creative types who wrote new stories. Making them known was never difficult; having them printed sparked conversations. Publishing books on paper was once again an activity where anyone interested submitted a proposal and was

given a certain degree of autonomy in distributing them. The Ecosystemic Principle played a primary role in this. This was not only related to sustainability but also to the perceived need to offer a particular book in print. Apparently, it was a cultural fact that many Equivafolks enjoyed turning pages. Perhaps even as a result of the manipulation of children's books in learning groups at young age.

This intersected the Sharing Principle with the Ecosystemic and even the Empathic Principle. Devices for electronically accessing information could be found almost everywhere: in the Central Libraries, of course, but also in most augmented reality hubs. In all Polisses, it was possible to use certain tools as long as one wanted just as one used a house indefinitely, without personally owning them. The use of houses, bicycles, ETV, and reading and research devices always followed the same basic principle. Today in many Polises any house has at least one viewing and research device, just as every house has long been equipped with cooking utensils and cutlery.

Almost everywhere on Earth the desire to make money had been replaced by the desire to do things. The simple fact that money had disappeared meant that all specific or specialised knowledge was accessible to anyone who was interested.

Maintaining a curriculum was a different matter these days and had nothing to do with looking for work. A street conversation about an event, a discovery, or a news item immediately identified the speaker. Everyone was encouraged to maintain a kind of public biography. This allowed other Equivafolks to form a picture of the person they were talking to. Since no one had

anything to gain from spreading false information, no one was inventing things about themselves anymore. Why would someone present themselves as a surgeon if they couldn't operate? It simply didn't make sense. The whole idea of co-authorship in most activities became banal and taken for granted. With the disappearance of monetary incentives in acquiring knowledge, the temptation to squabble over authorship also disappeared.

From then on, evaluating information and skills among peers simply became something enjoyable. Being an equal in a particular field of knowledge simply meant demonstrating the ability to discuss or apply the topic or skill in depth because one had studied it extensively. And here again, why would one participate on something one had no interest in? This approach also quickly reinforced the Empathic Principle. People did things because they enjoyed knowing, doing, and serving others. It had nothing to do with possessing, becoming richer, or more powerful than others. Professions didn't disappear but positions did. What work group still needed a chief executive officer, a CEO with more power?

Some working groups still have who coordinates, who listens and helps provide direction, as Grandpa Lev's mother said [See book 12 *Rebuilding the World*]. Children and adults helped each other develop their own interpretations of the principles and update them for the Dycosoc project. This was certainly useful overall. And it wasn't just the work of anthropogogues. Anyone who reflected on the evolution of communities and societies could make useful contributions. Perhaps that's why those who

showed an interest in law and legal practices before Rebuilding found and developed new activities around consultation post-Rebuilding. These no longer concerned property rights but rather building forms of relationships. And that immediately made the activity much more engaging. It was about living beings and how they communicate with each other.

We've already mentioned it briefly. The way people traveled changed profoundly since Rebuilding. Traveling for the purpose of accumulating more wealth was no longer meaningful. Travel was no longer about speed, saving time and earning more money. Gaining time during travel was biologically important for space travel. In a scientific context, therefore, involving space bubbles, TWIST, the Rovelli-Mestre number, and perhaps WARP propulsion [see parts 10, 11, and 12] was useful.

Consumerism-fuelled travel naturally disappeared. No one needed a dream trip to escape the mind-numbing routine of paid work. No one made money selling trips anymore. Travel was meaningful for a personal or group project.

Therefore, travel has been completely free since Rebuilding. Some trips required reservations simply for efficiency. A medical check-up was recommended for space travel. Given the limited number of spaces available in spacecraft, these trips generally took place in connection with group projects, about which the Polypolitan Council disseminated information and gathered opinions in advance.

Conversation in Gardens, kitchens and the park.

We grouped the next five years together under this title because we primarily want to discuss the elements that perhaps inspired one of the three of us not only to find the courage to write ourselves, but also to involve several friends in the process. One of us. Our mom, that is. According to our dad, it was the craziest plan she'd ever come up with. According to our mom, Alberto himself had whispered it to her.
They would argue about it until the end. Dad, in particular, often grumbled. They never admitted to having come up with the idea themselves. Ultimately, though, we had some wonderful years filled with conversations, research, and writing. And as Mom herself said [see book 00. *Little guide for the absent-minded*] the collective assigned her the correction work after the writing group finished the work.
In practice, however, it seems the three of us are still working on the final editing of something that, in a sense, will never be finished. We sometimes still feel responsible for a project that connects a piece of our family history with the history of ignarometry.

My grandfather told me something I'd like to include here. A few weeks after Delun had settled with Umut, he met her in the park on her way to the Central Library. That day, he once again expressed his curiosity about her interest in dogma and myths, and the associated displays of power. She told him that she was almost twenty when she was accepted into a learning group after wandering for a while with her parents and the family of

her mother's sister. They had lived for a time near the Great Nile Dam in a kind of improvised settlement, mainly inhabited by wanderers who had emigrated from various Megapoleis in Eastern Erebúm due to poverty. In the Megapolis where she was born, she had only taken online lessons to learn to write and read. They had arrived in *CC Paradisus* as Bibliopolis was then called, about two years after Grandpa and Grandma returned from the moon. By chance, they had stumbled upon the history district, and she had quickly read all the information on the Paul Ricœur GAT hub and the Patou-Mathis hub. The augmented reality information referred to *Göbekli Tepe*. That archaeological site turned out to be near the Polis where she was born.

She explained that she then asked her study group if anyone else was interested in the history of that monument. The resulting project further developed her interest in some aspects of myths and dogmas. Some spoke the settlement to be from some hectoyears before the 0-year of the Holocene Calendar. Others placed that 0-year roughly corresponding to it. Still others located *Göbekli Tepe* rather precisely in the fifth hectoyear. There were indeed conflicting artefact dating covering a very long period. That could be due to a kind of gradual shift from a shamanistic practice to a new belief whereby the temple was supposedly a kind of divine abode on earth. Because Grandpa showed considerable interest, she promised him some textual references [See book 01 *Imprimatur*].

But then he said there was also a more personal reason why he was interested in what Umut told him. On his mother's side, he was descended from the Demeester family, we knew that for

sure. But from his other grandfather Sergei he knew that the family once embarked on a journey with a group of geologists and seismologists, intending to escape to Paradise of Books. The family of his grandmother Sana and his grandfather's mother were among them. Most of them died along the way as a result of a tsunami. Incidentally his grandmother Sana lost all her known relatives at that time. And now Grandpa knew that the Umut family came from the same region as his great-grandmother. He remembered how his grandfather sometimes spoke about *Göbekli*. The story he had heard most often was how at one point his father Ivan when they were stuck in the Dardanelles had even considered moving east and possibly near to *Göbekli* to there find an escape group instead of continuing onwards Paradise. Ultimately, they traveled to Paradise via the Nile. All in all it was of course a much longer journey than the roughly 1,600 km that separated them from Sergei's grandfather's mother's birthplace but it was a more prudent choice, as was later confirmed. They already knew where they were going, while heading east would have been a blind alley.

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When Alberto left the Central Library that afternoon he headed towards Biblio North. Our house was near Biblio North. He usually walked the short distance to Biblio West to take the GAT spider to Biblio North. But the weather was nice and he considered walking home. While he was pondering his move Babitha Chakma came through the revolving doors. She was heading towards Biblio West to take the spider to Hypatia and then transfer to the vertical ring to Patou-Mathis. She asked

Alberto if he would walk that far and so he changed his mind to have a talk-walk instead of lost-in-thoughts-walk towards home. In any case, he showed up much later than he'd told me that morning. Moreover, he brought Babitha along to prepare and eat dinner with us.

Babitha's parents Faisal and Fara, were childhood friends of Alberto's parents Lev and Sara. Faisal had shared the same study group with my father-in-law before they left for the moon, and that's where they met Sara when she and her parents also ended up in Moon Dome 2. Babitha had heard many times about each of their own adolescent anxieties. Alberto's father had anxiety dreams about lava flows threatening his friends. Her father, when on the moon, constantly had anxiety dreams that Fara who remained in Paradise might start to like other boys. When he talks about it today her mother still bursts out laughing. She had indeed liked quite a few other boys back then, but since she was six and frequently received the attention of all the boys in her study group, she had already secretly harboured a little crush on Faisal. Alberto knew the story about their fathers' arrival from the moon. He introduced Sara to the friends he had found, while Faisal disappeared in search of Fara. Before a week had passed, the two became inseparable, even without Olivine ring. Alberto laughed as he recalled his parents' adventure. He'd heard it several times before, too.

Babitha then asked him if he knew how the names of the various hubs on the GAT network were chosen. Alberto recounted what he'd heard from Zanaibu and Idrissa's parents, including his father's comments. From the very beginning of

Paradise of Books, the host families proposed organising the place for the future wandering books, but without imposing obligations or defining boundaries. As a result, neighbourhoods gradually emerged. To the west, primarily craftsmen and engineers settled, with a wood, metal, energy, and computer science zone. To the north, a neighbourhood for the humanities was created, with people interested in sociology, psychology, human history, and linguistics. In the east and south-east near the great lake a creativity zone was established. There was a transition from linguistics to literature and poetry. Among the performing arts, those interested in music and other creative activities, from meal preparation to all types of graphic arts, found their place. In the south, researchers in the natural sciences were housed in a neighbourhood encompassing chemistry, physics, and biology, as well as medicine. Mathematicians often settled at the intersection between engineering and the natural sciences. A separate area for astronomy was soon established. *Paradise* expanded under the name *CC Paradisus* during the Volcanic Winter, and the GAT network grew along with it. During Rebuilding it was temporarily finalised.

The spider already existed at the moment that a large part of the population left for the moon. With the surface GAT-network the rings and both the north-south and west-east lines were created. A hub was placed at each intersection. The Biblio residents then proposed naming each hub. After extensive discussions, several agreements were made. All in all, the community thus conveyed information about its way of thinking to itself and its visitors.

There was no obligation to name a hub. It could simply be referred by the line-color and a number, as was the case in the beginning. Furthermore, it was proposed each neighbourhood provided its own hub names if desired. It was also agreed not to use names of military or state figures. Authorship and co-authorship were valued in Bibliopolis, but they wanted to keep references to former hierarchies out of the hubs. By now, most Equivafolks were well-versed in using augmented reality on various types of readers. The Biblio residents believed they could create a kind of presentation of what each hub stand for. Finally, it was also agreed to choose only names of deceased individuals, which didn't prevent certain hubs from discussing scientific developments in which living people had also contributed. That was what Rebuilding generation told him about these naming conventions, Alberto said. Babitha noted that as soon as she heard about new information at certain hubs she rarely visited, she sometimes simply went there to learn more about a particular person or topic. And sometimes it was simply curiosity, because some names didn't ring a bell at first.

Alberto then laughingly admitted that, at first, he himself wasn't entirely sure why the creativity district had a hub named Gwendolyn Brooks and another named Philippe Geluck, while the energy district had a Pomeroy hub to just stick with those three. What he really appreciated was that each hub had gradually become a kind of a small, interactive open-air museum.

At that moment I heard him entering the house with Babitha. I immediately remembered the flip side. Every other week or so I had to keep asking him which hub he'd gotten stuck on…

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Umut told Alberto that Kiril and Vesela had gathered old friends in their garden one of these days. *Elysium* was now a forty-year-old memory. The Morshov family still reminisced with Ayala, Abdul, Sana, Midas and Nore about times when money and power seemed more important than human relationships. That day Kendi and Paula, Simba, Yoruba, the Chebois and Umut were also there. If Alberto would have known sooner of the gathering, he might have suggested his parents to join *the old folks' brigade*.

Vesela and Paula discussed children's books. They suggested for instance a new and adapted version of the presentation of the nine principles to the learning groups. Paula explained she believed there should be at least two adaptations of their description per generation. Ideally, these versions would also include contributions from younger people. She cited the adaptation Kiril's granddaughter Nadia and Sayen Quispe had recently participated with as an example. Kiril said she understood their concerns. Co-authorship helped to prevent authors from gradually becoming too repetitive and ultimately telling fairy tales instead of describing a phenomenon. Although Kendi considered Kiril should think some more nuanced. There was nothing wrong with preserving stories by Sepulveda or Hemingway, or by poetry writers past and present. But a book about the principles wasn't just a story, Vesela recalled. It was an attempt to explain the *Dycosoc project* to new generations in a non-dogmatic way. Paula agreed. She didn't consider such a book to be just a children's story. Those were different stories,

narratives, and in that case, she preferred to find someone to create illustrations and help them piece together that same narrative.

Ayala then said something about what children found in the GAT hubs. It was so much fun to see children exploring the interactive nature of the information while standing in such a hub. She looked at the Chebois and also at Simba and Yoruba. Wouldn't it be useful, and perhaps necessary, to let the younger Bibliopolis residents know more about the history of Bibliopolis itself? All told, including the time of *Paradise*, the place had already existed for a hundred years.

Umut said she had laughed at the time because she'd remembered something Alberto had recently told her about myth-making. Would it be a good or bad thing to eliminate the calendar with commemorative days to keep myth-making under control and doing so to prevent the development of dogmas or false hierarchies? He already considered it dangerous to give names to hubs. He himself had expressed considerable reservations about the J.C. Demeester hub, and especially concerning the ongoing debate about whether information regarding Emmy or Sang should be added? How could the hub information be prevented from becoming a kind of history book, where certain things were discussed and others were not?

Simba thought one of the advantages of the J.C. Demeester hub was that it easily provided a concise overview of the three models of community or society once described by Ignarysis. He told Umut that Lev had once said that he personally preferred hubs named after phenomena rather than people. Because, as

mentioned, the hubs themselves were ultimately a kind of open-air museum of science and knowledge. Umut knew that Alberto felt the same way. But one couldn't simply dismiss talking about people. One couldn't, anyway. People simply enjoy talking about other people. Umut was convinced that the children's learning groups were particularly enthusiastic about taking on projects about people doing things. Adults tell stories. And they talk a lot about family members. Grandparents talk about their grandchildren with other grandparents. That might even be a biological necessity for social animals according to consulted ethologists. So, Umut continued, it seemed important that the IGA anthropogogues continue to think about people past and present and maintain regular contact with the Equivafolks who accompany the *Dycosoc project*.

Paula then returned the conversation to children's books and stories. She explained that she had approached the Polypolitan Council and the groups of the Dycosoc project to create a children's book addressing the coincidence of the Three Places. She would like to write a story that would make children reflect on the creativity with which the Equivafolks had approached things when the Bloomcampers and their totalitarian representatives had appropriated the right to imprison most of the planet. She believed that many creative GNet-Z members who had embodied the Heterogeneity and Sharing Principles had also ensured that the original Three Places would not become new centers of power, but simply an impetus to free themselves from a cultural belief that had apparently led humanity into a dead end.

In such a children's book, attention would be paid to the idea of non-dogmatic learning groups. The concept established by Emmy as the *tilting century* had to be in it. She had found some inspiration in *Meanwhile back on Earth*, a children's book by Oliver Jeffers from the year 120, she added.

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Zanaibu gave me this detailed account she had from her parents about the *Elders' Brigade* and their discussion regarding the history of Rebuilding presented in the learning groups. Shortly after that meeting, she met my brother Ondjoy in Central Park and gave him a more concise account of what I wrote above.

Ondjoy then told her he had been invited to participate in a teleconference about the Sharing and Meal Principles. As is often the case, the conference was organised by one of the Dycosoc Project working groups. It was primarily about an exchange of ideas among anthropogogues regarding the use of these principles in learning groups. There were quite a few attendees from about ten different communities. From Perolapolis Moana participated. She is three years older than me, and we had often discussed together whether and how learning groups address negative influences between people.

Moana had developed her own line of thought on this subject, incorporating elements from Rebuilding. It boiled down to the difficulty of viewing the use of money as a cultural phenomenon that had, moreover, gradually spread globally. In History Communities had replaced barter with payment-based trade. This simply meant that money was promoted as a kind of

universal medium of exchange. Ancestral groups within a community had also seen this medium of exchange as a means of gaining power. Such a medium had indeed the added advantage they could easily be used to have established a system of imposts. Impost literally meant burdening others with an obligation. Those received a vague promise of protection in exchange for payment or surrender of a portion of their production or labour. Those who demanded the taxes quickly succeeded in binding the impost payers in a way they were attacked for defaulting. This system, based on brute force, fear, terror, fines, and imprisonment, continued to develop, with some instituting their power over others. A hierarchy based on money took place. Those without power had only two options: pay or lose their freedom. In doing so, the powerful had invented a system where exploiting others for their own benefit was legal (think of emperors, kings, and the powerful figures that developed from them).

Anyone who didn't belong to this group of inventors and afterwards tried to seize power with precisely the same techniques would suddenly be accused of illegality. Consider the mafia practices for example. It also involved exacting taxes by first instilling fear and terror, followed by a vague promise of protection. The irony was that this tax-based gang formation sometimes provided more effective protection for the exploited members than the powerful individuals did with their legal forms of imposts.

When things really got out of hand in recent human History, opposition movements emerged, proposing a better distribution

of wealth. They were systematically dismissed and considered by both legally and illegally rich and powerful owners as groups consisting of dangerous individuals.

These countermovements, however, initially proposed considering taxes as being contributions in stead of imposts. This meant all contributors would collectively decide what the contributed money would be used for. This worked well in relatively small communities that established cooperatives and mutuals to redistribute property. The Type 2 or Bregmanian communities are still a working example of this. But in the pre-Rebuilding era, kings, emperors, autocrats, and all other authoritarian figures, whether or not they themselves having invented noble descent, quickly turned representation into a right granted by others to dispose of these contributions as if it were imposts. They generalised the word taxes as the modern designation of imposts. The most vile deceptions took place in state budgets supposedly drawn up by representatives based on election results. Even when fewer and fewer people elected representatives because they assumed that the entire vaunted democratic system was ultimately nothing more than a fantasy, very few representatives actually put on the brakes. Much of them did quite the opposite. Elected by small minorities, they trumpeted everywhere that they held a legitimate majority. In doing so, they invested primarily in war, hatred, and division, just as the most bloody emperors and kings had done for decades before them. Using money for contributions: all attempts by mutuals and cooperatives were viewed with the utmost suspicion by those whose only goal was to increase their own or their family's power. The belief in money

and power made such individuals completely blind to the Empathic Principle. The Sharing Principle and the Meal Principle were dismissed as romantic ideas that only served a *Non-Place* purpose impossible to be achieved.

Well, Moana continued, after Rebuilding, there were three described Types of *Well*-Places in society [See Annexes]. After money disappeared in *The Network*, much things suddenly became possible. Moana followed the same line of reasoning as other analysts, who said that the disappearance of money was not so much the result of the underground work of the GNet-Z groups, but of the most powerful rich themselves, who had believed they could continue to enrich indefinitely in a finite world. The learning groups therefore no longer needed the Charter of the Learner. The Sharing Principle, which followed from the increasingly valued Meal Principle in the learning groups, made it possible for the children to experience that money was not a natural phenomenon but a cultural belief based on hierarchy, and that other kinds of group organisation were possible and viable. According to Moana, however, the power of the learning groups was also paradoxically boosted by two inherently selfish characteristics of a small group of the super-powerful and wealthy. They had isolated themselves in *Elysium* and moreover abandoned much of the some less powerful but still wealthy citizens. Consequently, arrogant ignorant people exterminated part of the world's population. The egoistic, super-powerful people hypocritically supported them believing that this would allow them to reclaim Earth. But the Volcanic Winter added an unforeseen hurdle, resulting in

many arrogant, ignorant people themselves losing their lives. The anthropogogues in the learning groups analysed how power and money remained the basis of faith for a still small group, alongside a large surviving group that came primarily from Knowledgeable's and not Arrogant Wanderers and soon personally had experienced the absence of money and the digital supervisors, thus foreseeing little usefulness from it. But power and money were never forbidden. In the learning groups, they were presented as the expression of a radical belief by a small group. Within the learning groups, attention was always paid to the three societal types. To explain the workings of Type Three, the moneyless *Illich Convivial Communities*, the Nine Principles compiled by the Dycosoc project and the *BringIn* working groups were used. The guiding principle in all learning groups was not simply to believe, but to experiment and to dialogue about it. This meant that people who wanted to feel powerful through the display of their possessions, today rarely found ignorant supporters on Earth who saw something like impost or tax as a contribution to self-realisation by realising the sense of power of others. And that is what makes the learning groups so robust today.

Moana's speech at the conference Ondjoy participated has become a kind of classic among anthropogogues. We continued to explain three societal organisational forms, and in doing so, we finally seemed to be moving towards what once was called the art of learning. By further developing this art, we succeeded in collectively understanding why our future lay in accepting heterogeneity and not in imposing a single worldly belief.

I think Alberto and I went over that speech dozens of times. For Alberto, the inequality, and perhaps a kind of injustice, lay in not having discouraged the *Elysium* inhabitants from leaving for Mars. By adopting a non-prohibitory attitude the Earthlings had, in a sense enhanced the proposal of the capitalist Type 1 society to leave for Mars. The third generation after the Volcanic Winter was coming up there too and natural and biological circumstances made impossible anyone even wishing to return to Earth from doing so for a long time, unless they succeeded in creating the bionic instruments their ancestors had often dreamed of. And if they consider to do so, it would be better to discuss educational systems not only among us, but also in Bregmanian Type 2 communities and in the aforementioned Capitalist Type 1 communities.

We'll return to this at the end of this book. It seems to us that Alberto anticipated far ahead in how to build relationships with fellow human beings without weaken the Empathic Principle.

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Two years had passed. My sister was now fourteen and I was seventeen. We had just celebrated Grandpa Lev's seventieth birthday. My father said that after a two years interruption, he had the certainty not to travel to Megalissipo anymore. The protected storage basement of the Paulo Demeester Library was now almost completely identified and packed. Thanks to the good care of Sergio Mestre and, as we know today, a second cousin named Alexandra N'Kondo, the cataloging of all the stored documents had already been completed when the

protected space was created. Sergio had gratefully made use of the catalog his mother compiled in her youth. During the last two months of 121.96 HE and the first of 121.97 HE, Delun and Umut regularly visited my grandfather and father in what was now called the JCD-Space. Delun constantly delved into the documents, searching for connections between institutional pedagogy and anthropogogy. Meanwhile he contributed to more information using augmented reality at both the Jean Oury Hub and the Vygotsky Hub.

Umut was a kind of a mother to Binh Pham. Despite being almost fifty, he always looked a bit like a rascal, reason she thought she had to take care of him. Now, among the preserved books in the Central Library and Paulo Demeester's notes, she had found interesting material for him about the two world conflicts, which also held dramatic episodes for Binh's ancestors. Grandpa Lev generously enlisted his help, as he gradually tried to connect Paulo Demeester with what we would later call the first dynasty. During that period, documents arrived from some already accessible parts of Megabelgium, including from the ruins of a city known as Leuven before the Megapoleis. There were also some documents from what apparently had been secret archives in Bloomcamp's administrative capital called EuroBrussels. The name Demeester appeared several times. In a document from Leuven the name Demeester also appeared sometimes with the given name Paulo sometimes with given name John. Now, we knew from the Paulo Demeester Library that John and Paulo were born in a town near Leuven. Tienen (literally *Tens*) wasn't a numerical reference as we initially

thought but the name of that town. John sometimes talked about his grandmother's notebooks, which he'd never known. Therein she speaks about some kind of a connection with a teachers' organisation. She should have died in Tienen.
My grandfather had always been able to inspire me to fiddly work because he knew I was very patient when it came to untangling or deciphering things. And for some of John's notes, one had to be proficient in runic and cuneiform script, shorthand and present a fair amount of knowledge of hieroglyphs as well. I was mainly looking for names of people and places. But after a while, both in Paulo's notes and in two texts presumably by his father, I found tables that strongly resembled the ignarometric frame. And one of these tables was apparently attributed to Johanna Lemaître. Now, this Lemaître was completely unknown to us at the time, but as my mother rightly pointed out, Lemaître was French for Demeester. Perhaps that was the connection? A translation of the name at some point? Something to keep us searching for. And did Johanna Lemaître have anything to do with the Demeester sisters? Were there any older precursors to ignarometry than Paulo's, and perhaps John's, if Paulo were to be believed? We continued our search, and gradually my grandfather, Delun, and Idrissa, became more and more involved in the research. I think the small discoveries that regularly brought us great joy back then, are one of the reasons I wanted to delve deeper into the art of analysis and documentation.

The breakthrough came by chance as often happens when searching for traces of the past. First, Delun found a small diary

among Paulo's notebooks, apparently not his, but handwritten by of his maternal grandfather named Lucien Souris. Inside, we found a long account of Lucien's presence in the first major world conflict of hectoyear 119. Deciphering the notes was even more difficult than reading John's handwriting. Things got easier when we discovered that Lucien spoke and wrote a mixture of French and Dutch. Fortunately, my mother had two friends who still spoke that now-virtually extinct language controlling a larger vocabulary than mine. Most of the notes were about his experiences during the two world wars in which he was involved [See book 07. *Leaden times*]. But there was also a brief mention of a conversation between John's father and himself. Lucien wrote about his primary school and his teacher. We would later learn that he was referring to Edward Peeters. We knew this teacher had briefly been responsible for a magazine with the name of Minerva and an international education bureau in which the New School Movement played a role. [See book 07. *Leaden times*]. Lucien casually refers the visit of a French-speaking teacher named Jeanne. She'd mentioned Lucien's father's work as a steam engine operator. That visit to the classroom was one of the reasons Lucien's second daughter was later named Jeanne. It turned out that Paulo's father, John had kept other notebooks in which his mother Jeanne spoke of an Edward and a visit to Oostende, the town where he was living at the time. This Jeanne was most likely Jeanne Teacher, that grandmother John had never known. Now in her notes Jeanne often refers to her grandmother Johanna Lemaître. Although between the first and the second one there is one

more Teacher generation we only learned more about in 122.14 HE there was apparently a connection between Lemaître and Demeester. It was not due to a simple name translation but this Johanna Lemaître definitely belonged to the family. She was the grandmother of John's grandmother! We informed Equivafolks, who were conducting research in various Polisses based on recovered birth registers, that we were interested in mentions of the name Lemaître in *Megabelgium* and perhaps in *Megaparisios* in the 19th century (hectoyear 118) .

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Until the end of the year, Alberto was often restless during the months the ice and basement diggers were heading north. Although my husband had decided to stop traveling to Megalissipo, he continued to stubbornly visit hubs on the GAT network, especially during that period, making use of the augmented reality techniques as a pastime to review information. On one of those restless I-would-like-to-be-in-Megalissipo-but-I-am-actually-in-Bibliopolis days, he happened to run into Kaira. Kaira had once been part of our study group, but we lost touch with her when her parents moved to Arqueopolis for a while. She told Alberto that she had been back in Bibliopolis for over ten years with her husband Manish Sampath whom she had met there. She told Alberto about the experiences of Manish's family before they arrived in Arqueopolis at the beginning of Rebuilding. Manish's parents were both born in the Rwenzori region. Manish's father Arjun, had also lived with them since he was a widower. Kaira told

Alberto that Manish's grandparents had experienced quite a lot just before the volcanic winter and were nearly killed.
All kind of mystics at the time were going around to predict with prophetic certainty that the apocalypse was coming. Not the one of the revelation of knowledge, nor the one with the return to earth of the human hypostase of the Christian God. According to these prophets that God had long since turned his back on Earth. No, it would be a terrible end of times. Alberto immediately said such experiences would interest Umut and suggested Kaira and Manish spend a day with them to reminisce.
A few days later, we were all together. Umut and Delun were there, as were Alberto and our daughters. Kaira and Manish had brought Arjun and their thirteen-year-old son Dulan. We prepared lunch with what everyone had brought. The first hour of our conversation was mainly based on the typical 'remember?' question from people who hadn't seen each other for a long time.
Shortly after, our daughters and Dulan disappeared for a bike ride in the neighbourhood and we started talking about other things among adults. Umut and Delun practically hung on Arjun's every word. Umut knew the experiences of her own family. For years, all sorts of influencers had exploited the ignorance caused by the Bloomcampers through their control over the educational system which had usually meant its complete dismantling. Among these influencers, besides the popular hate preachers, the fear preachers also had a large following. Perhaps the way movies and television played on that fear facilitated this in part. Especially in the last six months

before the Volcanic Winter spectacular films with superficial science fiction elements often prevailed. Some series were clearly more fiction than science yet they were still given a science-like coating, usually claiming that the Knowledgeable's were withholding information for selfish reasons. Perhaps that was indeed the case for some but generally these terrifying series were nothing more than a kind of sinister entertainment.

Arjun then brought up how his parents had fled the Megapolis where they had previously lived and ended up in a community with few movies and no books. A group of mystical influencers had settled there, constantly preaching to the community there were many signs the end was near. According to them, non contributing non-followers in particular were in danger of eternal damnation. Only if they escaped from their indifference they could be saved. They were also not aware of the danger of endangering the others, because they didn't come to hear the sermons. The followers' task was therefore to persuade them to come and listen as well, thereby freeing them from the risk of eternally tumbling in darkness, beset by tormenting spirits.

About a year after settling in that community a large comet first came toward Earth. It was simply the long-predicted Halley's Comet but the preachers didn't know or didn't mention that this was calculated and predicted. About a year later there was a long-predicted solar eclipse and again the preachers didn't know or didn't mention that prediction either.

These two natural phenomena brought many people into a kind of ecstasy. And the mystical preachers cleverly exploited this to gain even more followers willing to deliver those who appeared

not wanting to face the dangers. Deliverance now meant assisted suicide or simply being murdered. The hate preachers and cult leaders predicting the end of times were essentially inciting those who followed them to murder. Those who didn't follow them were forced to commit assisted suicide. Some saw the hand of the *Cou-Clib-Clans* and in some cases it was.

Arjun's grandparents escaped just in time from their announced suicide, which according to the non-killing cult leaders meant simply a ritual cleansing for those unconvinced of the coming apocalypse. They were accepted into a simple and peaceful group of hunter-gatherers. Arjun was born there and in his early life he learned everything necessary to survive in a kind of new hunter-gatherer society. There were some difficult moments during the volcanic winter. Meanwhile he became aware of course that there had never been an overal apocalypse. He traveled with his young wife and came into contact with Knowledgeable's from Arqueopolis, who tried to help the Wanderers to understand what had happened in the last twenty years. Both decided to move to Arqueopolis, where life was much easier than in the Rwenzori region. Manish's parents also had a lot to offer. They taught others to hunt with bow and arrow and they had extensive practical knowledge of identifying medicinal herbs. The physicians of Arqueopolis were particularly interested in this. When Manish was a toddler more and more archaeologists arrived in Arqueopolis. Kaira's parents moved thereto because they were interested in discovering habitats lost under dust and ice and the knowledge that could have been stored in hidden places. Kaira met Manish during a medicinal

plant gathering excursion. Their decision to move to Bibliopolis stemmed from their interest in pursuing medical studies at a time when Bibliopolis was seeking more Equivafolks interested in this field.

It was in conversations like this that I often heard Alberto sigh. He brought up the various interpretations of the word apocalypse which originally meant revelation. Those with money and power quickly had to frame that revelation within an eternity where power and money would continue to play a role. Nearly all faiths had turned that revelation into a mystical affair controlled by their leaders whether popes or top preachers. If anyone here or there tried to place the revelation in a non-divine context they were quickly punished. Even the minority in the early Christian Church who believed that Christ's return to Earth was a sign that the apocalypse had begun, ushering in a Millennial Reign of Peace or a Paradise on Earth, was forgotten. In the ensuing hectoyears the narrative increasingly took on a different meaning, one that better suited a faith in which some held power and others did not, and therefore had to be followers. Any of the more spectacular models of great extermination served as a stick behind the door. The *Elysians* who dreamed of an Earth divided into vast domains they would take possession of were perhaps, in their own eyes, no more than those powerful individuals to whom the millennial reign of peace was ultimately their rightful possession, simply because they were the possessors closest to the Great Almighty. Whether that figure was real or imaginary was of little consequence. Their power was justified.

By the time we'd gotten to this point in our conversation, the three young people were returning from their bike ride. The glances they exchanged suggested we'd be seeing Dulan more often in the coming weeks. Quite soon, Manish and Kaira also started receiving Liberty's visits.

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In dekmomehns 121.97 my sister turned 18 and she insisted that this should be celebrated in style. At the party she organised in our parents' garden, some friends from past and present learning groups and projects. She was suggested to enrol with her friends for a two-day dance workshop with a dancer near the hub Dário Fó. She thought it was a wonderful idea and immediately proposed Dulan and I to join her. She told me I could invite some friends from my own circle. So we met up with our host at the end of that month. The initial icebreakers quickly created a very friendly atmosphere, and the music certainly helped a lot.

My sister apparently appreciated Manuel Takis' participation. We had a project in a subgroup he was also working on to learn more about something some of the local *BringIn* working group sometimes talked about: the *Habermas Machine* [See book 12. *The Rebuilding of the World*]. Manuel was nineteen and the oldest in our group. We loved having him as a guide because he really stimulated us with his questions. Manuel was also a pleasant presence at parties. For those two days he had brought his sister Halona along. We'd never met her before. When Catherine met Manuel the first time she was staying with an aunt in another Polis. I think we became friends almost instantly.

Dulan and Catherine also appreciated her company, and by the end of the second day the five of us had already arranged a meeting for another two-day workshop. Another friend of Halona's lived near the Frieda Kahlo hub. She suggested to help us develop our drawing talents. She was a passionate painter and brought up a whole conversation with us about non-verbal communication. After a rather intensive two-day painting and drawing session early the following year, the five of us were completely inseparable.

Shortly before the first equinox of the year, my sister asked my parents where Dad had learned to climb trees in preparation for his first expedition to Megalissipo. She and Halona then took a trip to the Bukoba community. There, they learned to use harnesses to pull themselves up in tall trees. They spent two wonderful days camping in the treetops. They stayed at the invitation of an entomologist who was researching a specific insect found only in the crowns of certain trees. Later, they would often say that it was there in the crown of that tree they decided to go on for live together. But on the ground floor.

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My sister is discreet when she talks about our first meeting. As soon as I saw Halona at that dance studio, I was lost. She'd had the same feeling that day. It was funny how, in those first weeks after the dance studio, we constantly offered Liberty and Manuel help on their project. We volunteered to compile documents for them. A nice aspect of our growing infatuation was that the *BringIn* group was amazed by the high quality of the research on the history of the *Habermas Machine* done by

such a young group of researchers. The learning group was now seen as a research group of young people. Everyone was thrilled. Dulan clearly had great admiration for Manuel from then on. He still does today.

Halona's interest in etymology was primarily related to the inflections of words in certain languages. For example, she considered words like *to conduct* (sturen) and *to govern (***be**sturen*)*. In some languages a simple preposition was enough to transform a guiding figure into a policymaker. And how, before Rebuilding, those with power misused that kind of close related words. She also considered the falsification of certain relationships by making words synonymous on purpose. Some government leaders thus made 'people representative' and 'member of parliament' and 'government' synonymous as government is normally issued of a parliament in what they designed by democracy. That was especially the case when members of the parliament began making decisions for which they didn't truly represent the people. The most flagrant decision, of course was when governors acting on behalf of the Bloomcampers decided to confine the rest of the world's population to the districts of the MegaPoleis. My mother was pleasantly surprised by Halona's thoughts on the words and encouraged us to visit Umut and Delun. We went to see them to ask if they were interested in a project about words that fostered arrogance in myth-making. Delun and Umut found the idea interesting. We were able to develop it further over the next few days.

We walked back to my parents' place. And when we entered,

Moana Southpath and her parents were standing before us! After so many years of talking about a possible visit to Bibliopolis, they had actually arrived. Naturally, Keanu and Meava were delighted to meet some of the other very active Equivafolks from the *BringIn* and *Dycosoc project* working groups in person. Lev and Sara insisted on staying at their home while they looked for a suitable place to live. Moana and her husband were given lodgings by our parents.

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A few days later, my in-laws Lev and Sara arranged another reunion when Dusan and Lupe came to visit with their twins, Nadia and Nídia. Moana told the twins that she first met their parents when, as a young married couple, they decided to travel the world. At the end of their trip, they spent several months in Arqueopolis, searching for information on ancient place names in Erebúm some years before their friend Amadeus took Lev and Alberto along on his quest to the Paulo Demeester Library.

Moana told them she was currently interested in the history of movements and organisations of people who, throughout history, had opposed monopolising power structures. She had already done a great deal to visualize primarily electronically the more recent GNet-Z history through stories and documents. This has grown into a visually appealing collection that could be viewed in any *Convivialis Civitas* library. Indeed, the Wandering Books era had meant that all known and classified information was now almost immediately available digitally and could therefore be easily accessed anywhere.

Moana now wanted to focus more on anthropological developments at a time when global capitalism had begun to assert itself and ultimately led to an unsustainable form of global society. She was thinking particularly of the entire hectoyear 120. My dear Alberto, of course, immediately invited her to his workshop. This way she could browse through all the archives, especially those he hadn't yet looked at himself, he added provocatively.

As he promised every new cooperant who joined him in looking at documents he always suspected that interesting material from Paulo's parents and grandparents would appear. Moana thought that was a wonderful idea. And so, Moana began her regular visits to what was then already known as the JCD-Space.

Nadia told her that she and Sayen had started a project to understand the evolution from instructing schooling back to learning from just before the Bloomcamp period to the learning groups. They had already read quite a lot about the Charter Groups. But they assumed that other influences preceded those Charter Groups. She blushed a little when she added that Paula Pax had strongly encouraged her and her friend to propose a working group in a year or two to explore which Principle examples could potentially be updated.

Sayen and Nadia gradually received more suggestions from Moana regarding their research. Ultimately, Nadia decided, together with our daughter Liberty, to further explore the techniques of remote communication. To this end Liberty increasingly revisited her interests in physics and mathematics.

As a result of all this Sayen increasingly began cooperating with

Moana. She gradually built a solid reputation for everything related to the contradiction between dialogic learning and the establishment of hierarchies in property- and money-based societies. By 122.25 HE she had co-authored numerous publications that were a significant help in discussing the education of new generations in Type 1 and Type 2 societies [see attachments]. These became very important contributions to the dialogues with the Ganymede and Martian populations. More on this at the end of this book.

Ten years had passed since Amadeus, Lev and Alberto rediscovered the underground repository once built by Sergio Mestre and Alexandra N'Kondo to save the Paulo Demeester Library from total destruction by the *Cou-Clib-Clans*.

Thanks to numerous small projects among family and friends who, for various reasons, were interested in the history of ignarometry, dialogic learning, and anthropogogy, a considerable amount of documentation was organised and available. My father-in-law was still primarily concerned with everything related to Ignarysis. Gradually, Alberto delved into the connections between ignarometry and anthropogogy. Our daughter Catherine was now twenty and had apparently decided to dedicate herself further to family histories.

She and Halona had personally decided to live together. They were looking for a vacant or a soon-to-be-freed house near the pink north-south GAT line. They preferred something within walking distance of the Marta Nussbaum, Hanna Arendt, or Michel Foucault hubs. Meanwhile, their initial time together was a kind of re-enactment of ours. They alternated between living

with Milo and Iris and with us.

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The family histories research became truly fascinating. I discovered it was wonderful to be able to make connections.
I also began researching Halona, Nadia and Nídia, Sayen, Dulan, and a few other friends' family histories before Rebuilding. This meant I became a regular visitor to more and more archives. I soon had a network of contacts in about twenty libraries of various polisses, and I continued to expand it.
Fortunately, libraries once again played an important role in the lives of the Equivafolks. I was, of course, familiar with almost every department of the Bibliopolis Central Library. We had also compiled a central database of family information there. Our goal was to facilitate research for those searching for their own family tree and make connecting points with the zeitgeist during the lifetime of the particular ancestor one was documenting on.
Dad himself liked to use that database whenever his anthropogogy and ignarometry research led him to more personal information about family members from earlier times. Zanaibu and Babitha were two of his most frequent conversation partners during that period. This was more of a coincidence. Zanaibu had been very concerned with xenophobic and intolerant behaviour during the Hectoyears 120 and 121. Among other things she had found reports of a kind of spy service that operated in *EuroBrussels* until the place disappeared. She had found some written records of conversations between what were almost certainly the brothers of my grandfather's grandmother Fernanda Mestre. Naturally dad wanted to learn

as much as possible about this. These two brothers might very well have played a dual role, as Fernanda Mestre's twin sister did. However, in their case it seemed more likely that they had simply moved to EuroBrussels out of self-interest to become richer. It was unclear what ultimately happened to them. Eventually they probably have ended up at an Elysium tracking station. Zanaibu doubted whether that had happened of their own free will.

Meanwhile, Babitha had been reviewing personal letters and notes from the Paulo Demeester Library for her research on the relationships between oppressors and oppressed. She immediately set aside any letters that seemed directly related to the Demeesters, the Campos and the N'Kondos themselves to review with my father and grandfather.

In those letters there was once mention of a *Illuminati* group. That would have been a secret society that tried to spread the ideas of the Enlightenment [See book 4. *The Privilege of Knowing*]. Most of the letters gradually offered a clearer picture about how John and Paulo Demeester had spent their lives as pedagogues, and John also as an anthropogogue. Greta had taken great care to preserve as much as possible of what Paulo's grandfathers Louis and Lucien had written. Lucien's documents in particular helped me to further expand my language skills. Thanks in part to other notebooks from small, personally preserved archives and descriptions the Wandering Books had brought back to various saving places, Babitha had succeeded in building a very interesting picture of the first half of Hectoyear 119. It was thanks to her that my father didn't always go

straight to the JCD-Space when reaching the Central Library but instead explored the entire history department. He often studied documents from other small, private, pre-Rebuilding libraries. These private archives from before Rebuilding had more often survived intact than the public libraries. There were at least two reasons for this. First, during the peaks of ignorance's arrogance, the Book Burners had almost completely destroyed many public libraries. Second, private individuals in particular had tried to make documentation inaccessible to the *Cou-Clib-Clans* often with the help of GNet-Z. It was much easier to conceal and protect a small private collection than, say, a large university library. What had survived of the latter was largely thanks to what the Walking Books had saved.
All in all, the Paulo Demeester Library was for my father the constant starting and ending point for making connections to everything that had to do with ignorance and arrogance.
In addition, other co-operants of the JCDS working group got a very clear picture of the history from Jeanne Teacher to Greta Campos through the many preserved letters, not only between Paulo and John, John and his grandchildren Joana and Catherine, but also through the many documents from John and Louis kept and hidden by Paulo.
There was less information about how Greta, Sérgio and Inês had organised their lives during the increasingly suffocating Bloomcamp period after they hid that archive.

The new hectoyear started well for us. In the second month of 122.00 HE, we managed to move into a nice house. There was plenty of room to set up a nursery later, if we felt for babies.

I quickly realised that the former Takis trait related to money with Halona had taken on a different utility for other purposes. She often thought well in advance and enjoyed developing strategic plans.

We were both very happy with the house near the Marta Nussbaum hub. Halona had discussion partners with sociological interests in the neighbourhood. I had quite a few people interested in history nearby. They often gave me ideas that related to my work developing partly thematic, partly chronological catalogs.

I really enjoyed that we were able to produce smaller editions, referencing original documents that surfaced in some Polis library. Among documentalists we were delighted every time we distributed a new electronic booklet and increasingly facilitated co-authorship between Equivafolks from various Polis libraries, sometimes physically far apart.

Indeed the *BringIn* groups and the Polypolitan Council constantly encouraged the idea of making the first decade of the new hectoyear the decade of co-authorship. All documents that were more than just a *peer review* were given a special symbol in the colophon, in the form of clasped hands. It was a simple way to show how much co-authorship between Equivafolks from different communities was valued, and it was a small contribution to gradually creating a worldview of cooperating Equivafolks. On a modest scale we were part of that intention. I had already decided to ensure that every publication I contributed to from then on would have such a symbol. Halona burst out laughing when I confessed my intention. She asked

which of us two was ultimately more strategic.

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I already told how my father-in-law's mother, perhaps coincidentally or not, introduced a concept that was eagerly adopted by others: the *tilting century*. This wasn't just because of societal models. It was mainly because, by the time of Volcanic Winter many people truly believed that the planet, riddled with cracks in the mantle, would quietly spew lava almost everywhere, causing earthquakes so massive that more complex life forms wouldn't be able to survive.

Emmy Lehrman used the word *century* and not the word *hectoyear*. It might be helpful to remember that 2139 AD falls in century XXII AD. This may be important for the few Type 2 Communities that still adhere to the Gregorian calendar. The same year 12139, or the UAN notation 121.39 in *The Network* was part of Hectoyear 121 in the Holocene Calendar due to the adoption of zero. So, for Emmy the *tilting century* was the twenty-second one. Alberto himself stuck with a word that he probably liked, although he always spoke of Hectoyears. Perhaps for the same reason he used *convivial community society* instead of the usual Convivial Civitas in *The Network*. He always liked to make people think about words and concepts. I suspect that Emmy also deliberately used century and hectoyear interchangeably. Lev once told me she regularly visited learning groups with children to address the difference between century and hectoyear, between the Gregorian and Holocene calendars. They usually took a specific reference point, for example, the birth date of one of the group members, and then mentioned

that date in all sorts of calendars, both real and invented. This often was the start of a discussion about the conceptual difficulty most of ancient Greek mathematicians and philosophers had with the number 0. In Central and East Waçúm, the singularity of 0 was already accepted earlier. In Erebúm, the way numbers were tied to concrete things had created a false image of that special case.

This had long-lasting consequences for the way sub-units were mathematically described. The mathematically ignorant myth writers in Western Erebúm then made zero a forbidden number, claiming it had been invented by Muslims. This, however, was incorrect. The Arabs, and among them the Muslims, simply adopted probably the Indian decimal system with 0 for practical reasons. It makes calculating with algorithms much simpler for instance. Two hundred years separated Gerbert who became the leader of the Catholic Church in 109.98 HE from Leonardo of Pisa in 112.02 HE. Throughout that period, most Church leaders continued to fiercely oppose non-Roman numerals. Zero was heretical.

Moreover, the habit of counting from 1 and measuring from 0 caused even more confusion. The first year of a hectoyear in the Holocene calendar was made to coincide with the introduced 0. It corresponded to the -1 in the Gregorian calendar. This changed the counting from 1 to 100 for a hundred-year period to a count from 0 to 99. By using century and hectoyear interchangeably, Emmy certainly fostered widespread interest in measurement, arithmetic, and counting processes in children's learning groups.

Anyway, as hopeless as the year 121.39 HE seemed to be in the eyes of GNet-Z members, the year 121.45 HE suddenly turned out to be as hopeful, when Moon and Earth communities began Rebuilding.

Yet it was best not to forget that humanity had suffered Kiloyears under the exploitation of successive castes of increasingly wealthy and often increasingly narcissistic owners. Some believe that eighty years is too short a period to know what Rebuilding will ultimately mean for humanity.

There are positive signs though for our Type 3 Communities. The learning groups, the enormous number of *Convivialis Civitas*, the growing co-authorship, the interest in the Nine Principles and in the *Dycosoc project* are interesting developments.

The Volcanic Winter had been of course personally devastating for almost all families on the planet. On the other hand, perhaps having less than half the world's population from the Megapoleis Era was a positive development. Whether this kind of planetary rebirth would also usher in the Millennial Peace on Earth was, according to Alberto, a completely pointless question. He thought it was better to simply keep thinking about the next generation and maintain a harmonious relationship between art of learning, history, and developing inspiring projects.

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We knew this was one of the reasons why those involved with the *Dycosoc project* regularly proposed debates about the book burners. The whole point was to try to understand how large groups of people had turned to *Cou-Clib-Clans* that fast. As always there was no intention to point the finger at any Ignorant person.

The goal was rather to expose the machinations used by arrogant leaders, lacking empathy and focused on accumulating personal wealth, telling to themselves a fairy tale of limitless and perpetual wealth. Over the hectoyears, this specific, small group of wealthy individuals became increasingly adept at manipulating others. They also quickly learned how to incite Ignorant people to manipulate other Ignorant people. Myth combined with regarding people in general as ignorant and keeping them that way were key ingredients. In all Megapoleis districts where critical inquiry still existed, partly through open dialogue and reading, social encounters were scrutinised. Such social contact was systematically limited or made impossible. In more rural areas, Knowers such as some shamans, were systematically replaced by preachers of an institutionalised, dogmatic faith. Consciously or unconsciously knowledge about the medicinal properties of certain plants, natural processes, and practices were lost. Interventions much later scientifically explained through research were at the time replaced by myths with invocations based on prayer. Shaman's knowledge was pagan and therefore devilish. However powerful owners did channel themselves into a reinterpretation of practices in which the fairy tale about the naturalness of possession, told by self-proclaimed representatives of the Supreme Power outside of humanity, took center stage.

Zanaibu had helped to prepare for that series of debates and went to visit Alberto and my father-in-law. She said Lev the series might interest us all. She involved Sayen Quispe, who often popped into the JCD-Space to review the texts that Alberto or my father-in-law had set aside. At the time the series began,

her research focused primarily on texts mostly written by Paulo's grandfather. She suspected that some of those texts even originated from his mother Jeanne when among others she dealt with the education of Enlightened Minds With Large Monetary Means. This led to the names of several researchers the IGA had paid close attention to during Rebuilding. The name of one of them even served as identification for a hub in the psychology district: John Dewey. Sayen discovered that a Dutch translation of one of his books bearing his father's inscription had been in Paulo's library. Somewhere in one of his letters to Greta, Paulo mentioned the reason for his father's name being John.

Sayen quickly realised that to learn more about the family's ideas during that Enlightened Bourgeoisie Period, she had to focus on Jeanne. Until then, she only knew that Jeanne had shown a great interest in dialogic learning and that she died young. Paulo's grandfather often referred to schools that encouraged dialogic learning as being private institutions, where education had to be paid for. But before Rebuilding education had always been a financial matter. Even public education gradually became a commercial business. One didn't acquire knowledge at school; one bought degrees to earn titles or diplomas that one could then monetise.

So far she found little information about Joana's own thoughts on this matter. She also found nothing further about her place of residence. She did, however, have information about the period in which she likely lived. At that time, she appeared to have lived part of her time in that country called Belgium in Erebúm

before the setting up of Megabelgium, where Bloomcamp held the EuroBrussels district. Several members of the Demeester family had lived in that little country. Documents from that period were available in the Bibliopolis library regarding a king who also builded his own empire in a region of Alkebulan not far from Bibliopolis.

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The series of debates my grandfather suggested I participate in was organised by a group of Equivafolks active in the *Dycosoc project*. Nadia and Nídia's parents had participated and apparently also a few of Grandpa Lev's older friends, including Zanaibu Cheboi. I had seen her a few times, but never had more than superficial conversations with her. I found it very interesting how, in this series of debates, she shed light on the manipulation techniques used by possessors before Rebuilding to make the ignorant believe what they wanted them to believe. Traditionally, she said, there was information passed on to children, in which local figures played heroic roles. Pretty soon, these heroes became the embodiment of the Good personally combating the absolute Evil. It was striking how, almost everywhere on Earth, the religions of peoples whose leaders held strong beliefs had played a role in imposing on everyone the idea of the necessity of possession. I had just turned 18, and Zanaibu is a very pleasant woman to listen to. She also knew a lot about communication and communication forms and that of course interested me.

Shortly after one of the video debates she participated in, she came to our house to prepare and have a meal together. At a

certain moment she mentioned Dusan and Lupe knew that there was apparently some hateful talk in two small Type 2 Communities about a nearby *Convivialis Civitas*. Zanaibu referred to the difficulty of thinking pluralistically. It all supposedly began when a group of residents with few assets and relying primarily on barter and micro-finance, living in those both communities contacted the *Convivialis Civitas* in question. They then moved quite quickly. As a result, the leading hierarchy of the two communities suddenly lost residents who, as small wage earners, usually did labour work as they were told to do by those with more assets. Zanaibu had heard that I was very kind in doing some fieldwork related to communication. So she asked if I would be interested in visiting the two communities with her. We would travel via the northern SAV east-west connection to the southern tip of central Waçúm, where quite a few Type 2 Communities lived. Just as the local Civitas council in Perolapolis once gave Dusan and Lupe goods to barter so they wouldn't be dependent on the community, we were given minerals and ores that we could 'sell' locally, that is, exchange for the customary digital symbols that there represent ownership.

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Liberty had shortly been gone with Zanaibu when Alberto one evening came home excitedly. Along with Sayen, Catherine, and his father, he had been going through two documents that had probably arrived at Bibliopolis the previous year from a private archive somewhere in Central Erebúm. It was an archive of typesetters and editors in a place that must have been called Frankfurt-am-Main. The first typesetter editor in question was

called Magister. One of the two documents was a kind of catalog of documents printed at his workshop in hectoyear 116. There pops up the name of Professor Emeritus Wolfgang Magister of the *Illustrious Athenaeum* from Amsterdam.
The other document, perhaps from a grandson of the same printer, contained a brief note about a son of Wolfgang. He was listed as Pieter Magister, a teacher who later assumed the name Pieter Lesmeister. A commentary written in the margin referred to the influence of a Claudius Cardinalis on Pieter. They had already asked Delun and Umut if this might be the same church-critical Claudius about whom Delun was trying to gather so much information. Pieter in turn is said to have had a son who emigrated to what was then *Belgium Austriacum* together with a certain Marianne Grünen. Yet another marginal note contained something that, according to Catherine, could refer to another family member, perhaps a next generation. The first quarter of the hectoyear 117 was mentioned along with the name Dieudonné Lesmeister. Could there be a connection between the Lesmeisters and the Lemaître family? Alberto and his father were thrilled. They notified friends who were looking to references in Megaparisios to Dieudonné Lemaître. Could they perhaps find anything about a Dieudonné Lesmeister and possibly with other Lesmeisters?

What if we started writing about it?

One hundred years ago Emmy Lehrman was born. Alberto and I were with his parents and of course Lev and Alberto talked about their mother respectively grandmother.

I thought by myself that we knew quite a bit about the lives of the Sisters Catherine and Joana Demeester as well as those of Paulo and John. When Lev and Alberto began seriously delving into and talk about what they had brought back from Megalissipo, it became clear to me that their stories were related to the history of anthropogogy and ignarometry.

Ignarysis was a great source of information. Meanwhile, there were also many open channels with other Civitas. Names often came in of descendants of those who, as GNet-Z members or as sociologists, psychologists, or other researchers in the humanities, had used ignarometric analysis and published in Ignarysis.

I kept thinking about it.

Without talking to Alberto I first visited Sara and Lev a few weeks ago to ask them about the writing of that story.

Sara thought it might be useful to talk about the ignarometry and the history of the learning groups for those who want to understand the development of *The Network* from GNet-Z to Convivialis Civitas.

Lev naturally appreciated having a written account of the family's history. Yet, he too would prefer to see successive time periods embedding a more personal history. He felt it was especially useful and necessary to write such a story for the long period leading up to Rebuilding. Could I situate the story of Joana and Catherine, their children and grandchildren within the increasingly authoritarian regime installed by the Bloomcampers?

That's perhaps why Sara immediately suggested I should involve Binh, Can and Ahn's son. She knew he had been studying the

conflicts of hectoyear 119 for some time. According to our information, both Demeester sisters were born at the end of that Hectoyear. It was also the Hectoyear of Paulo and his father, John. Binh could certainly offer a historical perspective on that period. Moreover, he was part of a working group that specifically analysed disinformation provided by those in power when the goal was to portray power and property as something that simply had to be accepted. This disinformation further implied that anyone who questioned that natural nature of property was actually a dangerous criminal who belonged in prison. His working group investigated whether and how rulers who were violently deposed adopted the same disinformation methods to discredit previous rulers and preferably have them executed, if not imprisoned in deplorable conditions.

Lev himself thought that I should address Idrissa Zoungrana, the daughter of Simba and Yoruba.

Idrissa, her parents, and our Auctor-Liber family were almost constant dinner companions at the time. Like Alberto, Idrissa herself had primarily sociological and anthropogogical interests. Moreover, she was studying ignarometric analysis itself. That's why she became interested in the history of the Demeester sisters. She spent a lot of time in the JCD-Space the last years.

Among the documents Lev had given her to read, she even found traces of an ignarometry table from the time of Paulo Demeester's grandfather. Could this have been the first table? She might be able to provide a framework for the family activities of the generations preceding the Demeester sisters. She had already published some short articles in Neo-Ignarysis

related to this research. Sara and Lev knew she would be pleased to find a historian with biographical interests. This way, she might be able to learn more about the early days of ignarometry.

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Six months later, Zanaibu and I returned from our visit to the two Bregmanian Communities. The first had received us with downright hostility. According to the hierarchical government of that community, we were part of that pernicious Network of Earthlings that had managed to extort a significant number of their own essential inhabitants by persuading them to live without possessions. They considered the entire Network's premise unrealistic. Moreover, that whole life without possessions thing was a lie. Didn't all the inhabitants of those Polises have clothes, a house, and utensils? Didn't they need workers to provide them with what they needed for their projects and their daily lives?

I was now completely convinced that the greatest difficulty among residents of such communities and ourselves lay in the constant and thorough disruption of communication, even with those who were part of the hierarchy.

Please note I was not questioning their hierarchy, but the way they exchanged information about relationships inside their own community.

Then there was the difficulty of communication between those living in different types of communities. Someone who didn't understand or wasn't familiar with the underlying nine principles guiding and guided by the *Dycosoc project* naturally

had a hard time to grasp the entire concept of living together without possessions or money.

Our starting point for any project was precisely to explore together how the nominating Equivafolks interested in the project could actually carry it out and not how others could hinder it. The Heterogeneity Principle means avoiding dictating what other people should do. The Sharing Principle ensures that no one needs to worry about not being able to do something due to a lack of necessary resources or knowledge. Adapting certain large projects was solely related to the Ecosystemic and Empathy Principles.

At the time we were traveling, the houses in the *Convivialis Civitas* were already equipped with the necessary amenities for comfortable living for the residents. The concept of comfortable living was incorporated into the way learning groups supported children. It was encapsulated in the Anthropogogy Principle. This principle took into account the development of one's own personality, which entailed ways of dressing and ways of decoration. We tried to explain that one didn't simply walk into a store and buy whatever one could afford from out the offer made by manufacturers. Everyone had the time to communicate and give ideas or ask for them from those who were creative with materials. This allowed Equivafolks to be themselves. That didn't mean that Equivafolks didn't draw clothes inspired by others and that some even liked to copy others. This also applied to personal decorations of a room or an habitation.

Anyone who needed to go to certain locations for a project that required certain standard clothing could ask for what was

needed and then return it. Think of spacesuits or equipment for excavating in the frozen parts of the planet.

Just as Grandpa Lev had experienced when he participated in the negotiations with the inhabitants of *Elysium*, it wasn't easy to make understand someone who had always experienced money as a natural thing that the belief in money was simply a cultural phenomenon. At a certain point in History, money had become for Homo Sapiens a means of facilitating barter for those who wanted to possess things. Those who wanted to exert power over others quickly understood how to use the same means to do so. Much later, possession of it was simply expressed by numbers on paper. Thus, someone could simply announce themselves as more powerful and wealthy than others. Such a person could dazzle others with that wealth, just as absolutist monarchs had done with empires, lands, States or precious stones. Paradoxically, throughout human history, there were also collectors of wealth who eventually recognised it was all a purely cultural phenomenon. They then donated all that wealth back to the community in various forms.

The culture without money had developed not only, but essentially, by relying on another set of cultural principles developed by Equivafolks.

Representation based on ownership and hierarchy in any form was also nothing more than a cultural convention. After all, many non-GNet-Z members including some Bloomcampers, understood this.

Perhaps more difficult for any member of a hierarchy unfamiliar with the principles was to grasp the deeper consequences. No

one in *The Network* aimed to destroy or disable communities. Even when instruction and manipulation are not involved, dialoguing basic learning groups for sure always influence subsequent generations. Beings aware of themselves and their vast potential for learning quickly discover for themselves how they prefer to live.

If they prefer to live in a community based on money, it seems that there are only two workable schemes: one with a rigid commanding hierarchy or one with built-in restrictions regarding the ownership of goods and fellow human beings' labour.

A rigid hierarchy of the powerful and wealthy leads to a Type 1 Community or Society. The powerful individuals within it will gravitate towards a dictatorship that they find acceptable as long as they themselves are part of the nomenclature. This is completely contrary to pluralistic convivial thinking.

The incorporation of constraints leads to a Type 2 Community or Society in which some ecosystemic concerns and some forms of empathic action are included.

What apparently happened in both communities we visited was that small property owners, because they lived on Earth, ultimately preferred to switch to a moneyless Type 3 Polis rather than stay in their own community felt as a kind of weak Type 1 society. Those who wanted more power and property still preferred a capital-oriented Pre-Rebuilding organisational structure. And that seemed difficult on Earth, mainly due to the widespread nature of *The Network*.

We were now in our third generation Pos-Rebuilding. The entire organisation of life without money seemed to be becoming

increasingly cohesive and harmonious. This wasn't the case before Rebuilding. In the few small, isolated experiments among large groups of ignorant people who lacked the knowledge to protect themselves from the manipulation of an arrogant and powerful, money-owning upper class, propertyless organisational forms were often short-lived.

And yet… I was left with many questions. Was it ethical to let people leave Earth simply because they clung to a Type 1 society out of what we called Ignorance? Could someone who *knew* the meaning of the *apartment cat utopia* at any time claim to accept those rules of oppressor and oppressed? Wasn't someone who chose to go to Mars automatically exploited upon arrival at the place where the wealthiest Foundation managers had retreated? Were those actual Foundation Managers sensitive to wealth distribution? Could children whose parents left out of ignorance ever hope to return to a moneyless society on Earth, if they so desired?

Were there limits to pluralism and ethics that made it impossible for forms of society to flourish in which it is certain that those with power will exercise that power over those without?

Could subordinates, serfs, or slaves were they still exist change status today?

What kind of learning and schooling was developed in the Type 1 and Type 2 communities?

How did a community come to behave hostilely toward other communities that we believe to represent an improvement for everyone within it?

Historians spoke of a period of Enlightened Despots. That were

a kind of rulers who ordered others to accept certain new rules for their own well-being. But accepting Knowledge on command doesn't work. Not even if the Knowledge allows one to improve its own circumstances. Or do we have too narrow a view of what improving circumstances means, which makes us less empathetic toward others? Are there others, possessed of knowledge, who prefer to be dependent on a master or an owner? Are there others liking to be apartment cats? Zanaibu and I discussed this at length on our return trip to Bibliopolis.
Gradually, one thing became clear: it would be better to propose Polypolitan Council a trip to Mars to hear on the spot how people talked about Earth. Was there also a kind of myth-making going on there as a result of the educational systems in place? Meanwhile, the trip to the Type 2 communities made Zanaibu and I friends for life.

Even before we could share our findings with others upon arrival, my mother told us about a new project: writing a family history interlacing with the history of ignarometry and anthropogogy. Zanaibu immediately liked the idea and said she'd be happy to participate.

Meanwhile, I kept thinking about communication between different species and how it could work. I assumed that understanding information or a message primarily involves our senses. Bats and many ocean-dwelling animals can visualize the world around them by emitting signals that we can't even perceive. Interpreting these signals and comparing them with previous information happens elsewhere, usually in a brain. The

equipment we developed in the last few decades did make it possible to capture certain signals, but what did we actually know afterward? How did those other species experience these signals themselves? In what ways did individuals of that particular species process this or that information? Do they use those senses we lack to transmit precise messages to each other? We don't use our eyes and ears solely to orient ourselves in the surrounding world. We see and hear Equivafolks with them. We communicate with each other with them. Vaclav Smil, highly regarded among Bloomberg figures even after his death, spoke in Hectoyear 120 about what the world really looked like. But what does the world really look like? He was a human being and, of course, took a very economic, human perspective at the time. Is that outdated?

During that period, I sought contact with the Hunt community. There, they were increasingly openly discussing Non-Human Mathematics. By this, they didn't just mean their rather misty contacts with a non-Earth civilization. Most physicists still didn't know whether that civilization was biological in the sense of what biologists understand as the metabolism in organic beings. Do they have words to describe those beings? What did the word 'organic' mean elsewhere in the universe?

I increasingly tried to see the connection between how an individual uses senses to take in information, the black box to process the information, and the same senses to communicate with other individuals.

At that time, however, my contact with the Hunt community

was primarily to learn more about underlaying aspects of the Rovelli Space Bubbles. It seemed that even decades after the work of the groups using Fernanda Mestre's mathematics only that community fully understood what was developed based on Rovelli's time approach. Why did the TWIST drive only work within precisely defined limits determined by the Rovelli-Mestre number, derived from equations resulting from Mestre's Theorem? Why did the entire WARP mathematics remain elusive? Was that approach simply impossible due to the nature of the universe, or did it remain related to the inability to describe that universe with the mathematics produced on Earth? Were there ultimately other languages possible to describe nature better or more completely than what human civilization had already achieved?

In Bibliopolis, only a few Equivafolks were concerned with non-human communication. In Culturopolis, a fairly large group of ethologists was very enthusiastically deciphering communication between non-human species on Earth. They were now able to hold fairly simple conversations with several land and sea mammals. The *Earth Species Project* disbanded by the Bloomcampers was now, after Rebuilding, very active again. Many of the first generation of the project members had rushed to *Última Rosa* as soon as the refuge became better known and all research centers not working for *Elysium* were closed.
In the Hunt community, communication with other sea creatures was now a major focus. They investigated whether and how invertebrate squid and octopuses could pick up thought waves from vertebrates.

I talked with Delun and Babitha about my musings when they were visiting my mother. They were very interested in connecting the lack of understanding of other human languages and cultures with the way centuries of arrogant possessors had used this as an alibi to incite ignorant people to slaughter and murder. Much of those arrogant possessors also long portrayed the relentless killings among human beings as a kind of outgrowth of the need to kill to feed.

As far as anyone knew, Delun said, the human species was the only one to have developed a culture based on accumulating wealth and possessions. The species itself had devised numerous rules for this, so that those who possessed more had increasing advantages over those who possessed less. It had coined the term ‘economy' for this.

Babitha spoke about powerful men from Erebúm having seized many parts of the Earth, often driving out or killing all living beings they found. Once their descendants became powerful enough in these new areas, they adopted their ancestors’ penchant for reoccupying, driving out, and killing.

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My daughter is as stubborn as her father was. It was nearly impossible to dissuade her from her favourite topic. But in the middle of a conversation with Zanaibu and Idrissa I managed to get Delun to talk about something else.

He himself was also delighted with my idea. He had come across the name Claudius Cardinalis again in a critical analysis of the church during the Reformation and Counter-Reformation. He knew that Sayen, Catherine, and Lev had found the same

name when they were sorting through letters and notes related to the Paulo Demeester Library, and his name appeared alongside the name of Pieter Lesmeister in a document, perhaps written by a cousin. Delun now claimed to be certain it was the same Claudius and wanted to investigate the matter further.

I mentioned that Zanaibu and Idrissa were discussing possible precursors to Ignarometry with me and my daughters. It seemed Delun's help might be useful in going back a bit further in time. I quickly convinced him to participate and told him that Babitha would also be welcome. The group grew. Besides Binh Pham, Zanaibu, Idrissa, and Catherine, Delun and Babitha were now also present. Liberty remained somewhat reserved, but I thought I could convince her to join the group. Delun mentioned that there might be printed Ignarometry publications in Arqueopolis, copies of which weren't yet available in Bibliopolis.

I'd known Delun for a while through the children's books my mother was also involved with. For some time now, Delun had been regularly conversing with my father, Chaytan. Chaytan often created artefacts inspired by the drawings in the children's books. These artefacts were often small, moving wooden toys for use in learning groups. Just like reading physical printed books, touching and feeling certain objects was apparently important to many children.

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Mom kept trying to interest me in her own projects. Today she claimed that philology and communication were very closely

linked, even when it came to conversations with other species. I was still somewhat hesitant because of my activities with Zanaibu. We had a conversation with Dusan and Lupe about their world trip and their own visit to that other Type 2 community about twenty years ago. A few years later, when my sister and I were recording conversations with our grandparents for the Saga project, Grandpa Lev told me that those involved with the *DyCoSoc project* only after that journey really learned about how those communities lived.

In light of our concerns about communication, we simply wanted to gather more information. After some searching, we managed to track down the son of the labourer who in times explained to Lupe and Dusan how they lived. That was Joe. He had since married Beth. We were able to interest them in a small study. Our goal was to better understand the contexts of non-pluralistic thinking. We told Joe and Beth that we were primarily interested in aspects of myth formation and the categorisation of fellow human beings.

However, it took a lot of work before we had finalised the preparations for this gathering of testimonies. We wanted to interest the Bibliopolis Council, and possibly the Polypolitan Council as well, in the problem of communication between communities that had long been separated. We explained we were investigating whether myth-making could be underway regarding *The Network*. If so, we wanted to know if further steps were needed so the Type 2 communities and our Type 3 society could continue to evolve peacefully alongside each other. The Dycosoc project working groups thought this was a good idea.

Some of them suggested not to limit ourselves to one location. We would visit at least one more community and, in particular, ask questions to residents who had very little wealth. Based on their answers, we would then also interview administrators.

Joe and Beth succeeded in gathering about thirty residents in a community center near their home to talk with us. It wasn't a or intention to make a statistical study, but rather to have a sampling. In another community, we also managed to gather about forty people who were willing to talk to us in return of a small fee… *time is money*… We now had another example of this. After all, the time they spent talking to us meant they couldn't do their job for which they were paid *coins*.

The Polypolitan Council recommended us to first contact the administrators of both towns. We could then explain that we were developing a small project to get a sense of what was on the minds of people who had few *coins* regarding groups of people.

After the initial contacts, those administrators asked us to submit our findings and to sign a statement that we would not make propaganda for the propertyless Network society.

At first we didn't quite understand the point about propaganda. our own ethics built into the principles and the learning groups teaches us to be empathetic towards others, even when we ourselves have serious questions about certain cultural conventions we don't use. Perhaps they felt differently. The *Dycosoc* project group helped us with a short clear memo that was sent to the board members stating that we don't make decisions for others, only with them. We always try to act as mediators in this regard.

The Polypolitan Council gave us some more gemstones to exchange at a local 'bank' for numbers on a spreadsheet and the associated card to reimburse the time spent by each of our interviewees. This card enabled also the necessary transaction to provide us a room with basic service for about a month.

The publication we subsequently produced about our interviews confirmed some of our thoughts. Those who owned less, and still were referred to with the term *poor,* said that learning and schooling was rather limited. Further, this class of residents of Type 2 Communities was generally aided by a number of rules that emerged from two pre-Rebuilding movements: the triple bottom line and the Bregmanian proposals for a guaranteed minimum income. However, neither movement adopted the credo that the poor were to blame for everything that had gone wrong in the *tilting century*. The followers of both movements that led to Type 2 Communities saw how possession and power almost always evolved into forms of aggression and corruption because those with less power wanted more power, largely disregarding feelings of empathy.

According to Bregmanian followers, power and possessions sometimes gave rise to untrue stories specifically for Ignorants. Formerly the popular press often painted a negative picture, portraying those who didn't work as profiteers. Colourful stories were told about those who had substantial income from inheritances or capital and therefore didn't perform manual labour. About the employer-employee relationship there were few, if any, analyses accessible to Ignorants. Nor was there a serious analysis of how not empathetic Bloomcampers accused

each other of illegal activities. It was generally forgotten that even in what was then called a democratic regime, legality was determined by Bloomcampers' lobbies. Rules and agreements often only existed between those who owned the most and therefore had the most power. Ownership could take various forms. The most grave was certainly the ownership of private armies. *Cou-Clib-clan* were perhaps in the long run the most aggressive form of it.

The Triple Bottom Line possibly reduced the inequality and lack of empathy that characterised the most power-hungry leaders. In a way, it appealed to the ethical sense of those who made their fortune, yet less than a concern expressed by what the *BringIn* group proposed to incorporate into the Anthropogogic and Ecosystemic Principles many years later. It was an initiative from which some Pre-Rebuilding Foundation Managers sometimes drew ideas to keep Type 1 and Type 2 societies viable. However, they remained committed to the overarching cultural pattern that all human activity should be monetised.

It might be appropriate to recall here that the underlying cultural pattern for The Network is the Illichian convivial approach. According to the Equivafolks this approach was already the foundation before Rebuilding for finding ways to allow the three societal forms to coexist without excluding them through dictatorial decisions and persecutions.

According to *The Network* researchers evolution itself will shape the future of the human species. The history of cultural forms developed by the human species is long, as is that of all artificial adaptations to natural phenomena. History is too extensive for

anyone to grasp everything. But it has long been clear to both *The Network* researchers and the anthropogogues of the IGA that everyone could only effectively participate in the shared human project if all restrictive influences on the learning groups were avoided. Therefore, there was constant attention to prevent falling back into dogma or myth-making. One could always return to any topic on which Equivafolks wished to engage in dialogue. This was of course easier in a moneyless society than in a money-taxed society. The absence of money made the DyCoSoc project possible. Through the Sharing Principle it became clear, to all Equivafolks in the Convivialis Civitas Network, that communal use rather than personal ownership was simply a cultural agreement.

Nothing was taken for granted. There was constant openness to reformulate projects whenever necessary, taking the nine principles into account. These principles were themselves dynamic, and it was often the learning groups themselves who sought ways to optimize their experiences. Consequently, adjustments were made to the descriptions of each principle.

Our project primarily focused on investigating the extent to which the learning groups or other forms of learning and schooling for the new generations were influenced by myth-forming strictures that created dichotomous divisions. Such divisions often led to a positive or a negative interpretation. The Network learning groups analysed how such dichotomous divisions emerged and how hierarchy could play a role in them. We hoped to make this clear to administrators and decision-makers so they could reflect on it for themselves if they wished

to do so. We believed this was a way to promote pluralistic thinking. Therefore, it was naturally not our intention to adopt their educational approach. However, we did intend to explain why, in order not to corrupt that pluralistic way of thinking, we wanted to avoid influencing our own learning groups with their approach. The *BringIn* and *Dycosoc project* groups could guide the nature of the learning groups, and in both all Equivafolks were involved, directly or through sub-working groups, or through information when they were for own reasons not directly participating. However, each person made their own decisions on this matter. Any questions or suggestions that arose were always considered. There was always time therefore in The Network. That aspect was part of the Heterogeneity Principle and an element of pluralistic thinking.

In 122.03 HE Dad would turn fifty. Mom had now really got her teeth into her project for that written Saga focussing on anthropogogues. Besides, like almost everybody, she was sensitive to round numbers, even knowing that birthday numbers were simply a human-invented counting system.
So she wanted to offer the Saga project as a birthday present to Dad in Dwiterómehns of next year. In the meantime, she had already adopted grandparents Lev and Sara's ideas to outline the zeitgeist each generation felt, throughout the story. She wanted to demonstrate the connection between dad's ancestors, the history of ignarometry, and the one of anthropogogy. Idrissa Zoungrana had promised her to systematise the available information in the coming months. This could be useful for further compiling our family tree at dad's side. Delun had

planned to mention Claudius Cardinalis somewhere in the story. Furthermore he had suggested under Sayen's influence that it might be interesting to time the beginning of the story to coincide with the first attempts at renewing dialogic learning in the vernacular, sometime around the time of Comenius.

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And so on the 20th of Dwiterómehns I announced to my dear husband that I had conceived a plan to write a saga about anthropogogy and ignarometry along with five others. The story would be given title *The Anthropogogue Saga*.

Our friends and acquaintances knew of course that convincing Alberto to throw a proper birthday party was a hopeless task. However I had strategically arranged for Binh Pham and Delun to be there that day. Idrissa and Zanaibu came by with their families for an afternoon snack, which then 'coincidentally' extended into a joint dinner.

Alberto laughed and remarked that I had once again managed to organize a pleasant get-together without a party. But he had serious doubts about that Saga-thing. Firstly, he didn't see the point. Wouldn't the JCD-Space soon have all of the Megalissipo findings available to anyone interested in ignarometry? And anthropogogy wasn't an invention of his family. It would be rather arrogant to use the name *The Anthropogogue Saga* for such a piece of writing. Weren't Freire and Illich, to name just two, much more important than his own family? Well, in their time, people talked more about andragogy. But fortunately, people like Kenneth D. Benne, Roque Luís Ludojoski, or Felix Adam had discovered, albeit belatedly, that half of humanity

was female and therefore among them there was who proposed the term anthropogogy. Benne spoke of «*the learning and (re)education of people of all ages to consolidate an adequate foundation for human survival, emphasising the importance of mastering critical and innovative thinking processes and the ability to listen to and communicate with other people who hold conflicting views about the world*». And Kenneth D. was certainly not a relative, Alberto added, looking straight at me. Even something like *The Ignarometry-Saga* what might be historically more accurate sounded arrogant to him. He maintained that his family weren't inventors of concepts. They simply tried to listen attentively and read what others were producing.
So he thought we'd be better off looking for a different title. Even better would be to abandon the whole insane project. But he did add that he'd known me long enough to think this would become a long-tail story. He was right of course, as this was exactly what happened…

Later that evening, Liberty and Dulan dropped in with Catherine and Halona. These two were spending more time with Catherine and Halona those days than at home. They announced they were moving in together. The sneaks had found a nice, available house in the Michel Foucault neighbourhood. Moreover, Alberto had to hear from his own eldest daughter she had already responded enthusiastically to the Saga project.
Liberty was happy to meet Zanaibu there. She had had a long conversation with her cousin Wolfgang. He wanted to organize the trip to Mars they had already discussed. According to the Polypolitan Council, this could happen within four years taking

in account the survey that just ended among the various Polisses and Moon Bases that were involved in space projects. She would like to involve Zanaibu in the preparations for that trip. After all, along with several other researchers they had drawn the attention of Equivafolks to the need to discuss pluralism and how it was quickly becoming more difficult when it came to forming myths. Now that the Foundation Managers on Mars were gradually being replaced by younger generations, such a voyage was certainly appropriate.

But Liberty had other big news. Joe and Beth had decided to visit Bibliopolis with their son, John. It had been a difficult decision to make. The governors of their community warned them from the outset it was far from certain they would be allowed to return home. This would require a thorough psychological examination, primarily related to changes in their cultural perspectives on social structures.

Joe, Beth, and John stayed in one of the guesthouses for a few weeks. It didn't take long for tensions to arise with the government of their home community. According to the investigation conducted prior to a possible return, Joe and Beth had become too accustomed to the moneyless society. Their return would cause unrest as Joe and Beth were only fifty at the time. Their twenty-year-old son John was not at all interested in returning to the Waçúm region where they came from. Here in Bibliopolis he had surprisingly quickly found a circle of young people who continually inspired him with their studies and projects. However Joe and Beth were allowed to maintain limited at distance contact with family and friends in their

original hometown of Waçúm. They were unsure whether their conversations with the friends they had left behind were being monitored. So they often talked about their activities in the guesthouse's vegetable garden which replaced their paid mending work.
Finally, they moved into a vacant house. For the next few weeks, John and Dusan and Lupe's twins reset the vegetable garden at the guesthouse. Their new home was near where my parents lived. My father had approached Joe about working with him to create artefacts for learning groups.

By the end of that year, Joe was still talking regularly with his old group mates. He explained how they chose the projects for creating the artefacts for the learning groups.
They soon received a message from the governors that they would not have entry permits to their former community, not even to visit relatives. This would only be possible after retraining during which they would renounce the moneyless society and return to their previous occupation. Further travel would then be impossible. This not only made it clear that the the content of their conversations was indeed overheard, it also completely convinced Joe and Beth they were happy with the choice they had made despite the banishment from their original hometown. They maintained some contact with their relatives by video.

At the beginning of the year 122.04 HE I was already assured by Binh Pham, Delun, Idrissa, Zanaibu, and Catherine about their participation in writing the saga. However, Catherine

immediately added she wasn't sure she was capable of writing. We now know she was too modest, don't we?
Still, I felt I needed to get more people willing to participate in our writing project. If Delun was determined to dive in History until the time of Comenius, in addition to those familiar with our own archives, we also needed some candidates who could navigate History outside the JCD-Space.
I had a conversation with Moana Southpath. I regularly saw her browsing at the History section. She'd already told me that there was quite a bit to be found in Bibliopolis about the period since the Enlightenment. She was in contact with other Polisses regarding a specific aspect of that period. She was particularly interested in all kinds of liberation movements. She interpreted the term quite broadly. She even considered the initial protest movements against the excesses of some church leaders as liberating actions, even if they later led to new dogmas. She was very good at her research and sometimes managed to make unexpected connections…

If it were up to Binh Pham and Delun, we would have included communication as soon as Homo had produced cave paintings. They even wanted to incorporate interspecies communication into the project!
Delun also had a predilection for the history of the printed word, and Binh readily followed his enthusiasm. These two needed to be kept on track, otherwise the entire project would become too extensive. We didn't intend to rival Diderot and D'Alembert's encyclopedia in volume, simply by covering topics like dialogic learning and ignarometry.

I was relieved however when I heard Delun had convinced Umut to participate in our project. He spoke to her about the intersections between the rise of printing and mythologies. I wasn't exactly sure where he made the connection but Umut came to one of our meetings and couldn't stay away from them afterward.

Around the second equinox of that year Zanaibu met with Sayen. Zanaibu suggested not just to participate on that project from afar. She knew, of course, that Sayen had surprised Delun, Catherine, my father-in-law, and Alberto himself with documents related to his family history. Moreover, in the short time she had dedicated herself entirely to understanding dialogic learning, Sayen had already deciphered a great deal in the Paulo Demeester Library regarding institutional groups. She had painted a clear picture of the difference between hierarchical instruction paradigm and 'horizontal' communication paradigm in which everyone has a share in the authorship of the learning process. The dialogues with Lev and Alberto were in themselves stimulating as she gradually systematised her findings.

Shortly afterward, Idrissa and Babitha told me that they had received new, interesting texts related to the history of the oppression of property owners over non-owners, both at Bibliopolis and Culturopolis. Moreover, there was a fairly recent line of sociological ignarometric research that increasingly seemed to demonstrate a causal link between property and oppression. Could one then infer the reverse was also true? Could one say that without the urge for personal property, the

urge to oppress others disappear? There were some small clues. After all, since Rebuilding it had been possible to compare the relationships between groups of Equivafolks in a Type 3 society with the relationships between groups of people in Type 2 and Type 1 communities or societies.

For that reason alone, that other project my youngest daughter was involved in, to visit Mars' society presented itself to be a useful contribution.

Anyway.

By the end of the year, our original group of five enthusiasts had doubled. Besides Binh, Idrissa, Delun, Zanaibu, and myself, my eldest daughter, Moana, Babitha, Sayen, and Umut had expressed their interest in writing. We had even worked out a rough initial plot. We were going to start our story around year 116.05 HE and finish around year 122.05 HE.

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Wolfgang told me that those involved in space research, quantum mechanics, and mathematics had gained an increasingly concrete picture of how exactly the TWIST propulsion worked. The black box was somehow less black. This was partly due to a better understanding of the sometimes intuitive approach of those who had worked with Fernanda Mestre. More precise calculations had been made, in which the Rovelli-Mestre number again played a major role. This made reachable the safe using these types of propulsion at full power. They now had precise and complete technical knowledge of the whole thing and knew exactly when the risks of uncharted

territory became too great to experiment with, during manned flights.

I'd read somewhere over a year ago how my great-great-grandmother had studied works as those of Cohen and Rovelli to link it to her interest in Hilbert spaces. She gained prominence in the mathematical world after publishing her work on the Wightman axioms. Perhaps it was under the impetus of the Hunt community that she abandoned the wild WARP theories and focused on the mathematical framework that had made TWIST propulsion possible.

Ah, that Hunt community and their constant references to Non-Terrestrial Intelligence. I was thinking about interspecies communication again. Wasn't communication primarily about how we pass information on to each other?

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Yes, my sister may have had some revolutionary ideas regarding waves and energy transport. She built on some research conducted during hectoyear 120 before Bloomcamp stopped financing it. She envisioned nature not solely based on what human senses could grasp but on energy and energy waves. She connected what had been published on energy and transitions between forms of energy with experiments conducted on communication between non-human individuals on Earth. In doing so, she highlighted the first steps of communication between individuals of different species. In a way she demonstrated how each species is limited by how its own senses transmit information to its own biological brain, or equivalent. Each species thus interprets in a particular way the

information and develops its immediate environment and the relationships between how encountering each other within that environment an image as well as of the cosmos as a whole.
Sensory limitations, in all species, and why not, also in humans, result in complex and perhaps chaotic knowledge acquisition due to fragmentation. In the field of natural sciences, this could mean that the human mathematics that seems to describe natural phenomena is too heavily influenced by how our brain processes the sensory information it receives. Perhaps that's why we haven't been able to describe certain aspects of nature, my sister thought. Therefore, she thought this could be the subject of a working group investigating the foundations of nature, both by solar system inhabitants and according to the Hunt community by Non-Solar System inhabitants. If energy could be sensed and interpreted in a different way, would that have consequences for how we can detect and, why not, amplify brainwaves and perhaps thought-waves between individuals? She confided that these kinds of considerations occupied her mind almost constantly. She added that she and Dulan often philosophised about it. How to design experiments around this? For the time being, she also continued to ponder the artificial nature of human communication conveying abstract concepts and definitions. She believed this was quite different than transmitting relatively simple biological signals to alert members of the group a hunter was nearby or that one was looking for a mate. Just like Joana Demeester some two hundred years before her, my sister also preferred to use the terms electronic intelligence and biological intelligence when discussing more

advanced forms of intelligence. She considered those advanced forms always as a kind of artificial, constructed, intelligence. In this context, she also invoked the more original meaning of performing art. It involved a created ability to understand things, which could have either an electronic or a biological basis.

Meanwhile, Liberty had finally decided to travel with Wolfgang. During the preparations she worked with Zanaibu again. At one point Zanaibu told us what she knew about her own family's arrival in Paradise. Along with Idrissa and their respective grandparents, she had managed to recollect a great deal of family memorabilia. Zanaibu knew many of the stories about great-great-grandfather Dakari's almost legendary seaplane that retrieved Wandering Books during the first years of *Paradise of Books*. She also knew that the same Dakari partially converted his possessions into mining lands protected from exploitation before leaving the Bloomcamp condominium. This must have been in the 2090s AD (120.90 HE), not long before he and his entire family left for Paradise. Of course, after the Volcanic Winter and the almost complete destruction of administrative centers, owning land was a rather meaningless concept. Moreover, as inhabitants of a Polis integrated in *The Network* they had adopted the moneyless society.

The guiding principles for that societal structure differed from those adopted by the Type 2 Communities. Perhaps the Martians if maintaining a Type 1 Society, adhered to a different guiding principle. Liberty believed that, given the sparse presence of Bregmanian communities on Earth, communication would

remain possible without the risk of hierarchies from Type 2 communities invading the completely different organisational structure of *The Network* for the sake of their property believing. The Type 1 Society of Mars was a distant prospect. And for The Network itself invading or taking over was a meaningless concept. But it was certainly worthwhile to know what the Martian hierarchy thought about life on Earth. The Equivafolks agreed that complex hydrocarbon-based life forms born and raised on a planet with a significantly lower gravity would take a long time to adapt to our planet. But no one knew exactly what bionic resources they had at their disposal.

Meanwhile, Mom was busy with the joint project she had given shape. She discussed the still nascent plot at a meeting with the ten interested parties. Binh Pham believed that the entire period of Rebuilding and even the last years before the Volcanic Winter, could be recounted by Equivafolks of his father Can's generation, by those who had experienced it. Incidentally, his father had advised him to definitely include Lev himself in the writing group. After all, he was a direct ancestor of Alberto…

Mom laughed and then announced that Liberty was considering contributing as well. That would bring the total to twelve writers, including herself.

A few weeks later, we held a meeting also attended by my grandfather. Liberty let us know she wouldn't have the possibility to do much for the time being. Grandfather Lev really enjoyed Delun's idea of going more backwards in time. It would certainly be interesting to include things from the time of the *Res*

Publica Literaria once discussed by the Illich Circle. Moreover, the IGA drew a relationship between the New School Movement, Freinet, Dewey, and that chap Comenius… So it would certainly be interesting to know if there was a connection between Wolfgang, Pieter Lesmeister and Dieudonné that lettersetter-editor was talking about and actually determine whether Dieudonné Lesmeister and Dieudonné Lemaître were the same person. A second plan took shape.

At the end of that year, Pablo Márquez arrived at Bibliopolis. He came from Culturopolis. He had begun research on the 'New Ignorants'. By this, his working group meant all the people who lived in the authoritarian society during the *tilting century*. They received less and less schooling and always in the form of instruction, increasingly only used prepackaged material instead of studying and experimenting, GPS on phones instead of maps, curated news feeds instead of investigative reporting, and were given an anthropomorphic view of nature instead of being invited for observation. He investigated the role distance learning had played. The working group believed that preventing social learning groups had not only fostered feelings of insecurity in the presence of strangers but also generally affected relationships between people. Some assumed that raising New Ignorants was a deliberate choice.

Pablo's grandfather Miguel had often told him about committees like *BringIn* and the predecessor of the IGA during Rebuilding. He had participated in both and had often been in contact with Emmy Lehrman and sometimes with her partner Malcolm. His parents also often spoke about Dusan and Lupe's visit. Their

journey like other working group member voyages had helped the Equivafolks when the *BringIn* group was busy gathering all sorts of proposals to incorporate into *The Network*'s guiding principles. All of this had happened until shortly before his birth. Upon his arrival, Pablo visited my father at the Central Library. They hit it off immediately as Pablo's stories would later reveal. That same day, dad accompanied him to Dusan and Lupe's. They were overjoyed to welcome a member of the Márquez family. They had always hoped this would happen someday. They assured him he could stay with them as long as he wanted.

Shortly after their first meeting, my father invited Pablo at home. That day my sister and I were also there. A little later, Zanaibu and Sayen entered the house with ingredients for dinner. Liberty and Sayen started a conversation about a point of contention regarding dialogic learning. According to my sister one could easily convince anyone to learn together that way. Sayen had serious doubts about it. Those who had little or no contact with that kind of learning would find hierarchical instruction much more efficient. The entire history leading up to Rebuilding clearly illustrated this. Zanaibu thought the comparison wasn't entirely apt because Sayen was talking about a culture where ownership was paramount, while Liberty was talking about a culture where the Sharing and Empathy Principle were more significant.

But Liberty was also thinking about Mars. That's what prompted Sayen to say that she thought the Martians wouldn't be so easy to convince if Liberty were to start reasoning from a Network perspective. She could immediately create a conflict with the

leading descendants of the Foundation Managers. Liberty then gave tit of tat and asked if forcing subordinates to attend certain educational institutions wasn't a sign of a lack of ethics.

Pablo had listened until then and now tried to stem Liberty's flow of words. He asked if she wasn't putting the cart before the horses. Wouldn't it be better to first see what forms of education actually existed on Mars? Wasn't there an ethical danger in not taking into account, or not enough, the entire context in which the culture there was steeped? Perhaps she was simply drawing conclusions that were obvious in the context of *The Network*, but not in the context of a Type 1 Society, which was presumably the society they would find there. He noted in passing that, to his knowledge, during the few contacts with Mars, learning and schooling had never been discussed. Perhaps the educational forms weren't based solely on the instructional paradigm, as Sayen and Liberty seemed to assume.

With that observation, Pablo immediately caught Sayen's full attention. She explained to him that she didn't at all assume the Martians adhered to only one schooling paradigm. Historically speaking, however, other forms of learning would always be the choice of smaller groups of critics, perhaps working clandestinely. But the emigrants to Mars at the time had consisted of *Elysians* and Earthly Critics critics preferring a Type 1 society. She couldn't possibly know how all kind of relationships between the different groups evolved two to three generations later. Pablo considered that a valid point. Ultimately, there was little point in speculating further on this subject until they had more information about Mars and the schooling

methods used for young children.
Incidentally, Pablo told me much later that he sat next to Sayen that day apparently without noticing. I told him then that I understood from the rest of the group's expressions showed that everyone except perhaps Sayen had clearly thought differently…
Pablo asked if there was a specific reason for this gathering. Sayen and Zanaibu simultaneously mentioned that they were holding a Saga Meeting. Pablo was very surprised Alberto hadn't said anything about this. Hadn't he himself told that the reason for his visit to Bibliopolis was because of Alberto's grandmother?
As my father stood up and announced he was going to the garden to look for some ingredients for dinner, Mom started laughing. She said he was still very skeptical about the whole Saga project, but that he was always eager to resist. She even claimed she would convince him to join the writing team sooner or later. She said she could see a useful bait… She then asked Pablo if he'd be interested in becoming the thirteenth member of the group. He wanted to read more about the 'New Ignorants', and there was a great deal of information in the notebooks of Greta Campos and her son Sérgio. Sérgio was Emmy Lehrman's grandfather. In those notebooks, they often discussed the difference between basic learning and the fact that schooling in the possessive world was a kind of business. That was why Sayen made certain assertions about the difference in perspectives on learning between Equivafolks and residents of a Type 1 Society. Perhaps they could even join each other for that period. It was always fun to have young people to work together, she added somewhat teasingly.

Sayen and Pablo immediately blushed and the others decided it would be best to change the subject.
There was plenty to discuss. Idrissa mentioned that she had spoken with Binh Pham and then with Umut. They believed that sociological ignarometry and institutional anthropogogy could be a good framework for understanding how learners shape their interactions with both objects and human attitudes and practices. This could serve as a kind of double leitmotif once the term anthropogogy appears sometime in hectoyear 119. For earlier periods, they would be better off using the term pedagogy. Ignarometry would serve whenever demonstrating the connection between arrogance and ignorance. This way, they might also be able to explain how, during the transitional period, this dual approach had important consequences for the concept of sustainability, which *BringIn* and *Dycosoc project* working groups subsequently devoted considerable attention to.

A week before Wolfgang and Liberty's departure, Saga's Thirteen were sitting together in our garden. Mom did most of the talking. Dad listened in but remained aloof. He whispered constantly to my sister. She had reiterated she didn't want to schedule any other activities due to the upcoming journey to Mars. But she didn't ignore the fact that the group consisted of thirteen members.
We started a third plan. The saga would be written in separate books, each spanning two to three generations. This meant that certain figures we knew a lot about, or who were a good anchor for capturing a particular zeitgeist, could appear in more than one book. We also immediately agreed that each book would

preferably be written by more than one person. Exceptions were possible. Furthermore, everyone had complete freedom regarding writing style and incorporation of useful annexes. We wanted no inhibitions in that regard. We agreed that my mother could make grammatical corrections as often as she liked. She would ensure that only the most recently updated version would electronically remain available. Therefore, each book would have a version number in the colophon.
The computer enthusiasts among us decided to store all the plans and references to documents and books in a database that all participants could access remotely. That way, Liberty could stay informed, Mom thought. She noted that the database also had to be permanently accessible to everyone who worked in the JCD-Space or met there with others. She nodded her head in dad's direction.
Poor him.
The sword of Maria was hanging above his head.
But he bravely kept pretending not to know that.

A few days later, on our way back from the Erik Laithwaite hub, we ran into Mika and Aylen. We had just said goodbye to Liberty, Wolfgang, and their companions. They were boarding the Magneto towards the SAV-hub. The SAV would then take them to the space launch site.
Mika told me that Sayen had invited Pablo to their home several times now. Ahanu was thrilled with Pablo's visits. He had immediately told him that as a little boy he had lived in *Ultima Rosa*, as Culturopolis was then called. Sayen asked for more details. Her grandfather was the same age as Grandpa Lev. They

met on the moon. He was very amused when dredging up the story of their clandestine crater visit [see book 12. *The Rebuilding of the World*]. He then recounted how his parents, Tala and Ayana, quickly grew tired of being on the Moon. They wanted to return to Earth, immediately if possible. When three seats became available on the shuttle to Bibliopolis, they jumped at the chance. By the time his friends returned a few years later, his parents were already fully settled on the Alkebulan continent. They had, along with local geologists, been monitoring the tectonic movements of the Alkebulan plate and the two southern Waçúm plates.

During another visit to Mika and Aylen, Sayen and Pablo learned how Ahanu's father Tala, along with Diego's grandparents, had tried to persuade the mystics to change their minds when they were spreading panic after a solar eclipse. This was some time before the Volcanic Winter. It could have been during the peak of the New Ignorants about whom Pablo's group was studying. He himself found it incredible that this had happened only seventy years ago and that they had seen such the vast group of Ignorants dwindle so quickly.

Of course, billions of people had died during the Volcanic Winter. The Moon dwellers and all those who had sought shelter in time near the equator could still consider themselves lucky.

Regardless, Sayen and Pablo believed that the learning groups had achieved a great deal on Earth in 70 years, roughly three generations. Mika noted that to make Comenius' ideals of knowledge accessible to everyone some people at the beginning of the Enlightenment had dreamed of a free, public school. That

school was quickly completely disfigured and destroyed by the money- and property-loving dogmatists. They had reduced the public school to a global and manipulative instructional program designed to create modern-day slaves.

I thought of something my usually optimistic father had said. That manipulative, almost universal compulsory school had only existed for about two hundred years in the entire history of human learning. Fortunately, he added. Democratic governments had become increasingly autocratic. But even during their often dismal existence, generations of pedagogues and anthropogogues had emerged who gradually revived dialogic learning and formed the basis for the entire structure of educational learning groups for children. The Network of *Convivialis Civitas* was an expression of that.

When he returned to this a few weeks later, Sayen felt it was a very good topic for the next meeting of the Interpolitan Community of Anthropologists. Understanding history, she said, helped to guide the future, even in dramatically changed circumstances.

The Foundation Managers of Mars

So we'd started our new adventure. Wolfgang was very excited about that space journey. He'd gotten a bit tired of flying back and forth to the Moon Bases. And flying to a relay station between the moon and Earth was as monotonous as an unmanned GAT journey. Now he really felt like a pilot.

I hadn't expected Catherine to be a bit nervous when she said goodbye to me. Our twenty-three-year-old cousin had few

doubts. He claimed there were only two possibilities: either everything went according to plan, or we'd explode once the Space Bubble fully formed. The second option was theoretical, he said, because the three unmanned flights with the Space Bubble at full capacity hadn't shown a single anomaly. He then threw his arms around our shoulders and told Catherine it was a privilege to bring her sister. Besides, she was well-regarded in the Hunt community. He was an agnostic like most Equivafolks, but blinking an eye added that perhaps an alien intelligence was watching over Liberty. We all three laughed.
Dulan gave me a kiss and told me that when I returned, I would not only reap the benefits of that journey, but also of the trees we had planted two years ago, which would bear fruit for the first time next year.

Half a day later, Wolfgang, the three other crew members and myself transferred from the shuttle vehicle to the vehicle that would take us to Mars. The Space Commission had designated this class of spacecraft by the acronym **RR**. Industrial archaeologists were somewhat surprised by that RR choice. The Rolls-Royce group had, of course, been a household name before the Volcanic Winter for aircraft engines and in the energy sector. But the group had also played a major military role, and generally, the Equivafolks were reluctant to remember those who had participated in murderous human activities.
Wolfgang had to laugh out loud when he learned of this observation. He explained ***RR*** stood for ***R****ovelli* ***R****ockets*.
On the one hand, this was intended to commemorate the work of Carlo Rovelli, which, in a sense, was the basis for the

development of space bubbles and the TWIST propulsion system.
On the other hand, Wolfgang found the remark about the military role rather naive, considering his knowledge of human history during the long era of property and money. He said that many inventions and research, since year 0 HE and until Rebuilding, had often first been used in an aggressive military context. One could argue that only in *The Network* and after the adoption of the nine principles, did one find a human community, perhaps even a human society, that did not primarily consider military attacks.
As we were about to depart with the vehicle baptised *RR Mestre,* Wolfgang explained that even the weak or half-potential Space Bubble used until now gave the travellers the sensation of their consciousness being simultaneously present inside and outside their bodies. No one knew why. I immediately pondered of my musings on thought waves. The unmanned tests for the full Space Bubble worked perfectly but of course provided no information about the parameters of what I called biological intelligence. So today we were hopefully going to experience in person the precise limit of the TWIST propulsion given by the Rovelli-Mestre number also regarding that consciousness 'traveling'. That was quite exciting. Wolfgang joked that if the Space Bubble didn't form as expected, anyone following us from a distance might witness a spectacular Space Boom.
I further thought it is perfectly normal today to travel for some activity or project. People traveled to explore natural reality and no longer, as often happened before the Megapoleis Era, to escape reality. There was no longer a coercive tourism industry

and advertising that encouraged consumerism, selling trips to those who could afford them, which benefited the enrichment of a limited group of Bloomcampers.

Our trip to Mars was a good example. Our project had aroused considerable curiosity among the Equivafolks. There was considerable interest in the evolution of communication and learning in what was considered a post-Volcanic Winter Type 1 Society. I thought again about communication among living beings. And also about the long-distance communication of marine mammals that the ethologists discussed. I thought about my conversations with Umut about regionalisms and the development of separate languages, and her theories on the associated myth-making.

I thought…

And then I had that strange feeling when we talked about Space Bubbles. That feeling that our consciousness resides both inside and outside our bodies. It seemed as if my own thoughts were merging with the thoughts of my fellow travellers. Had I become a piece of Wolfgang? Or could I perceive what Wolfgang saw and felt without speaking to him? Suddenly, I caught a thought from my sister, who, as far as I knew, was far away. It was a very strange experience. Were the others catching my thoughts? Did such a thing as thought waves exist after all? Would I ever truly sense the intelligence of an octopus from within? It was all very strange.

And then it was over. We could simply walk around in our spacecraft. We moved within a Space Bubble and, for lack of a better word, received a kind of projection of what was

happening outside it. Wolfgang explained to me that the underlying programming succeeded in making the Bubble and the planet Mars, as it were 'seek' each other. As a result, the entire journey took slightly less than two Earth months. This was, of course, simply a measurement convention that made sense to those living on Earth, where time was still expressed in months and years. As everyone knew, this was simply an observed and slightly adapted ratio between a complete orbit of the Moon around the Earth and a complete orbit of the Earth around the Sun.
When the *RR Mestre* was nearby Mars, I 'felt' another time the experience of sensing our consciousness inside and outside our bodies. We'd talked about it of course and now tried experimenting. Could we really grasp each other's thoughts? I felt like I was myself and also all four other travellers. Moreover, I had the feeling of catching Catherine again. Was that a dream, or were we catching something we couldn't grasp and describe?
And suddenly, a kind of ice seemed to appear in my brain and shortly after, my consciousness was completely 'back in my body'. While we were preparing the landing shuttle, we agreed that we had all perceived that ice in our brains.

We got in touch with the spaceport of ***Elysian*** in **Elysium Planitia.** That was the only landing site we knew of. It was the one used during Elysians' migration to Mars. The name of the dome was new and not very creative. It was, however, as obvious as had been back then *Paradise of Books* for the Wandering Books from Erebúm.
We were welcomed in a very formal and cool manner by the

descendants of the Foundation managers of the Brandad, Muscle, and Azos Foundations. As cool as the ice we had felt in our brains when we arrived.

Huh? That ice? Where did that come from? Could it?

The representative of a Foundation unknown to us was equally cool, but in his eyes, the fearsome name of the Foundation seemed to be smouldering. That fourth Foundation was, in fact, the Phlegethon Foundation. One really didn't need to be an expert on pre-Rebuilding or Ancient Greek mythology to imagine the fiery river.

That unknown Foundation to us, was today apparently the richest of the four Foundations, grouping most of the former Bloomberg 11 numbers who had acquired lands, meteorites, and moons using the typical economic stock market rules of a Type 1 Society. We also learned that this Foundation was on top of the MIT Centre (*Martial Investment Trade Centre*) and the absolute ruler of Elysiodomus.

Each of the three other Foundations held monopoly jurisdiction over one of the three other dome cities. The Brandad Foundation managed Polis Arei in the Ares Valis. The Muscle Foundation controlled Polis Electorum in the Ma'adim Valis. The Azos Foundation ruled over Nirgalopolis in the Nirgal Valis. These three other dome cities were clearly the lesser cities. The Foundation Managers themselves resided permanently in Elysiodomus, home of the highest nomenclature of Mars. They almost never left that dome. Each of the Foundations had its own tax policy for each of the four dome cities.

There was a Magneto like star connection between the domes

through Elysiodomus. This meant that to travel from one outside dome to another, one always had to pass through the central dome city. A visa was required to travel from one rim city to another. All travel had to be paid for by the travellers. Anyone traveling to Elysiodomus automatically had entrance permission for up to fourteen martian days or sols associated to their travel ticket. Otherwise, a valid visa was also required here. The administrative structure was very reminiscent of what we knew from the Megapoleis Era on Earth before the Volcanic Winter.

There were major differences with life on Earth. A Martian day, or sol, was slightly longer than an Earth day. A year was almost twice as long. On Mars, someone celebrated their birthday only every 669 sols. A human generation on Earth amounted to between 20 and 25 Earth years. At the time of our visit, a human generation on Mars corresponded to a similar absolute time of 11 to 14 Martian years. After three Earth generations, there were no major biological differences between what were the most active reproductive years on both planets although due to the large difference in gravity, generational renewal would quickly diverge between Mars and Earth. Those studying biology at the time assumed that such a biological adaptation process had already begun in *Elysium*. *Homo sapiens terranensis* and *Homo sapiens martianus* could therefore perhaps grow apart.

Mars has a gravity of just over a third that of Earth. Even after our rather short stay of about three months on Earth, all five of us had already to use all the gymnasium accommodations *RR Mestre* available to keep our muscles and especially the heart muscle under control. Someone born on Mars would not be able

just go to live on Earth without an exoskeleton or a strengthening suit.
Meanwhile, after two generations born there, more and more individuals began to notice how difficult it was to live far away from the Sun. And in addition, living on Mars continued to be rather dangerous. Paradoxically, this was more the case on Mars than on Ganymede, if the information was correct.
We could already take home the information that people born on Mars were taller and more frail than those born on Earth. According to those living on Ganymede, the situation there even seen by Earth standards was easier than on Mars. But the Terraformation there involved already artificially enhanced sunlight and oxygen production. In a lengthy report to the Earth Population last year, now were mentioned successful experiments to also artificially increase gravity using magnetism. That was a whole different story.

Anyhow, the proposal of Martian leaders had little to do with biological coexistence, but rather with cultural coexistence over the coming decades. *The Network* was also clearly interested.
My father once said that it might take two generations of adaptation on our Moon to allow Martians to biologically return to Earth if they so desired. At the moment, we simply didn't know what biological technology could handle to adapt people born outside Earth to life on Earth.
When the Mars government seemed to feel sufficient assurances that we had no colonising plans whatsoever, the atmosphere thawed somewhat.
It was both funny and sad to understand that the strongly

hierarchical government could only follow its own logic. Travellers who ventured to unknown regions did so to colonise them was their starting point. This had been the case with the Erebúm inhabitants, then called Europeans, since 114.00 or even earlier. It was the case for the *Elysians* fifty years ago when they occupied Mars, this time, albeit without widespread murder or theft. So the governors assumed our arrival was suspicious. The Equivafolks had to be as they themselves were. Knowing themselves they knew the world was their assumption… It took a considerable amount of time to explain that there was currently no Type 1 Society on Earth, and that, to our knowledge, there were no Type 1 communities either. We didn't fund our projects but simply discussed whether we collectively had the material and human resources for them and whether they caused any ecosystem damage. As a society we reasoned from out the nine principles. They didn't seem to appreciate that kind of organisation at all, but they felt quite safe in their own nomenclature.

Nevertheless during the entire period we spend with them they only allowed a single three-sol visit to one of the other three domes. It was a journey back in time. We saw the work of lunar economists from fifty years ago. We saw what we had been reading at the Central Library. We saw what had been discussed at the Moon bases back in those days. There had been a very limited and partial adjustment of land around dome cities using the technology developed by the Moon engineers on Mars when *Elysium* was being decommissioned. But today everything seemed focused on Elysiodomus, and the difference was

sometimes striking. We got the feeling that Mars had a luxurious Condominium for the Bloomcamp 11 numbers, and that the three other dome cities were no more than reasonably liveable places for the others. They resembled the better districts in the Megapoleis on Earth, which we had heard and read much about before our departure. There were many automatic processes. These too seemed primarily focused on the main location. In short, life in a rim dome wasn't necessarilly unpleasant, but moving from a rim dome to Elysiodomus was expensive and practically impossible. Only those with the most *bitcoins* had access. It resembled a caste system having arrogant leaders and apartment cats. What was striking was the complete absence of projects, as we're so accustomed to in the Convivialis Civitas.
During our visit, we were always accompanied by a Foundation Manager. We were only allowed to ask questions submitted in advance, and often received answers from the person accompanying us, while the lower-ranking representatives, as they were called, merely muttered their agreement.

When we were alone again with the Foundation Managers, Wolfgang asked whether, as they would say in *The Network,* on Mars dogma took precedence over the well-being of the citizens. The Foundation Managers replied the dogma itself guaranteed the well-being of the citizens. The Government treated everything as secret files. They compared these files to what happened before Rebuilding with defence issues and stock market transactions, for example. A strategy couldn't simply be exposed to everyone.

I thought about what the Equivafolks in the Polypolitan Council would say to that. Those who do not own, but use, on the basis of globally agreed projects, taking into account the nine principles as a guideline, see attacking someone for the sake of possession obviously as a pointless exercise. With the help of the learning groups, the Cooperative Principle reinforced the long-term development of social behaviour. Individualism simply became a cultural issue linked to the intention to convince others that possessions automatically lead to justifiable power. This was indeed the case for those who, using that power, spread a dogma as a kind of protection against others who lack power.

According to Wolfgang, the circumstances in which people clung to dogma were the result of an almost illusory power but which they themselves regarded as real. What was the reality of a Type 1 Society in which power was calculated in terms of the number of *bitcoins* that someone achieved to mine with quantum computers or gaining possessions on the stock market?

Heterogeneity could hardly develop in a dogmatic context. Everyone wanted the same thing: wealth. So, laws had to be built into the dogma. Even if those laws could endanger members of one's own species. Was it permissible to abuse someone whose acquaintances abused someone else? Should the principle of an eye for an eye, a tooth for a tooth apply? According to some dogmas, this was permissible without restriction, in the name of the higher good. The good of those who held power. Did such thinking need to be adjusted? Could we, in the name of heterogeneity, accept places where people,

thanks to the hierarchy, adopted a coercive attitude towards others? We knew, of course, from pre-Rebuilding history that forcing others to act in a certain way had little chance of lasting success. Slowly, and from generation to generation, subjecting people to the ideas of others? Or schooling models that slowly allow learners to think critically? We considered it possible, but perhaps we were thinking too narrowly…

Meanwhile, we quickly understood that the dogma developed by the Martian administrators was partly based on a fabricated story that Earthlings had banished the Elysians from Earth. It was this part of the story that gave them justification for ruling and levying taxes. According to the Foundation Managers these were necessary for all defence mechanisms against the dangerous Earthlings. But the first Foundation Managers on Mars had enough classified information to know that, on the contrary, Earthlings had kept the door open for those who wished to return to Earth and join a Type 2 or Type 3 Society. The characteristics of Earth after the Volcanic Winter, due to the extensive depletion of natural resources and the development of *the Convivialis Civitas network*, were such that a new global Type 1 Society was virtually impossible. The then and now Foundation Managers spoke little about the myth of unlimited growth. They only did so if they saw an advantage in it each time they succeeded in levying new taxes, thus more firmly tying their virtual possessions to the ownership of unused and, for the time being, inaccessible Martian lands. There wasn't even a single truly secret defence project with regard to Earth. The narrative embedded in the dogma was simply a sweetener.

Highly isolated communities, such as those on Mars compared to Earth, apparently clung more readily to symbolic values, such as *bitcoins*. The initial situation on Mars was completely different from that on Earth. On Earth, interest in ownership had practically disappeared on its own, largely due to the attitude of the then-Bloomcampers, who had increasingly amassed wealth for themselves. Why bother and try to achieve what one would never equal anyway, was one of the effective remarks of the GNet-Z members at the time.

The Martian administrators were clearly interested in Earthly assistance. They still lacked sufficient technical expertise to efficiently extract ores from less accessible parts of the Martian surface or from the meteors they had taken possession of. This was despite the fact that the last groups of engineers who had been willing to remain with the Elysians in 121.45 HE, often with false promises from the then Foundation Managers. They were, in a sense, left hostage on Mars. The administrators didn't understand that out of a kind of passive revolt most of their descendants had not pursued engineering studies.
But how dangerous was it to let Martians take control of the further Terraformation themselves? And was that even possible? Research and scientific education would have to be significantly expanded. Such education required a critical thinking in basic learning and therefore a more dialogic approach. The Foundation Managers were very concerned that such an approach would also influence critical thinking about human relationships, and they wanted to avoid that at all costs. Basic instruction on Mars was conducted entirely remotely and was

strictly monitored.

On our return, I spoke to my traveling companions about the possibility of establishing a work program with the Martian leaders. Their problems were certainly not our problems. We could explain how The Network had addressed Ignorance and, partly as a result, had established peaceful relations with the less common Type 2 Communities on Earth. I thought it might be useful to bring this up in the Polypolitan Council. Would it also be interesting and productive to have the descendants of the colonists who had gone to Ganymede exchange their experiences with the descendants of the colonists on Mars? Perhaps for the population of the rim domes? But what should the Foundation Managers think about this?

For Earth's inhabitants, something else might be at stake. Perhaps the nine principles would benefit from understanding the reality and mindset of the human species beyond Earth. So why not try to develop a common project? For the time being, Martians didn't pose a natural threat to Earthlings at all. However, as we mentioned earlier, we did see a kind of cultural challenge. Talking to a hierarchy clearly addicted to possessions and the power derived from them, could provide useful information. That in itself was a good study project on communication and information, I thought.

Those conversations on our return journey, while our consciousness briefly became a kind of collective consciousness twice again, would lead to a proposal to the Martian administrators and leaders on Ganymede. Earth would prepare an expedition to Ganymede. If the inhabitants of Ganymede

agreed, several Martian administrators could participate in that expedition.
But it would still take a little over ten Earth years before we could actually bring such a collective idea to fruition.

And so, almost a year later, we returned safely to Earth. The most profound personal change was my diet! On Mars, there was no cultured meat from animal muscle cells. However, they did grow a whole range of small animals suitable for human consumption. Even after returning to Earth, I continued to eat fish and meat snacks. And what I had appreciated in Elysiodomus were the almost countless ways to incorporate eggs into dishes. The first few months after our return, Dulan and I were often found near the lake, where quite a few food-creative lived giving us plenty of new ideas.
In addition to the meetings with Equivafolks of the Polypolitan Council and the *BringIn* working groups, there were the pleasant recordings together with my sister for the design of *The Rebuilding of the World*. We spent evenings listening to what we recorded during the day.
It was wonderful to see Dusan and Lupe again. Zanaibu and I were determined to continue working together on interspecies communication.

The saga takes on definitive shape

I can't hide it. I was thrilled to have Liberty safely back in Bibliopolis after her journey. I really hoped her next projects would be set on Earth. Well…
My dear Alberto, meanwhile, was convinced that the term

convivial community society had been invented by residents of Bibliopolis. I don't think the invention originated much further than his own head. In Bibliopolis, one talks about *The Network*, possibly about *Convivialis Civitas*.
And I thought about what my father-in-law had told us about why the Equivafolks prefer to stay just about anywhere with *Civitas* and not *City* [See part 12. *The Rebuilding of the World*] Anyway, Alberto has his own *idée fixe* about some things and he apparently he likes that expression. We say Convivialis Civitas, he says community society. Often reinforced with convivial…
My mother-in-law told me that her son listened attentively to everything our daughters had recorded during their conversations. Apparently, for the first time, he was showing openly a bit more enthusiasm for the Saga project. He told me he only had done so because he asked his father if he would agree to make minor changes to the ignarometric framework [see annexes], something Emmy Lehrman had already done.

Gradually, more information emerged about the Humanist and Enlightenment periods, in which we had already located some of Alberto's ancestors. At the end of the year we were finally able to determine that Dieudonné Lesmeister and Dieudonné Lemaître were indeed one and the same person. Some acquaintances of ours had been researching the salonnières in old Paris. This led to the name of a woman whose father had belonged to the *noblesse de robe*. Her name was Mathilde La-Rouge-Au-Château. Through a happy coincidence we discovered that Mathilde had been Dieudonné's espouse. After regular salonnière visits, they had worked together for a

long time in Lille. Mathilde wrote several times about women from the *Imperium Germanicum*. Later, she spoke of *Belgium Austriacum* where one of their sons emigrated to. We found information about this son, Yanne or Jan, in registers about the old city of Oostende, later included in Megabelgium. Another section was filled in. That Jan allegedly owned shares in a local sailing consortium at the time.

The major breakthrough was that we could now confidently trace the line from Wolfgang Magister to Alberto Auctor. Some ancestors were still vague, and we still had some doubts about a few just because little or nothing could be found about them. But the Saga had a definitive form, and the co-authors exchanged many preliminary texts.

The old database experience although was a resounding failure. So, in the JDC-Space we drew up a large plan on a huge cork-board on the largest wall. I pinned all the notes to what I envisioned would become the various volumes always after consulting with the others. For each volume we had a drawer in an overall huge book cabinet filled with papers with references. We stuck with the idea of starting the story with Wolfgang Magister, mainly to highlight the time of the person of Jan Amos Comenius.

Let's recap. Umut and Delun had encouraged Lev to join the writing team. From our generation, Idrissa, Maria, Moana, Babitha, Binh Pham, and Zanaibu were in the boat. Our daughters had reinforcements in their generation with Pablo and Sayen. The rough draft was ready, and the group knew who would write which parts.

Only Alberto pretended he still didn't know that Saga's Thirteen was actually Saga's Fourteen.
After all he would not escape writing the introduction.

The 120.08 interlude

Meanwhile, anyone interested in this historical family saga has probably already read *Imprimatur*. Funnily enough, while putting the whole plan together, we always had an introductory section in mind. Alberto kept saying he just didn't know yet that he 'had' to write it. But by the end of the year 120.08 HE, my reluctant husband was simply confronted by the group with the necessity of it.

Anyone who read that introductory book already knows that the *JCD-Space* which we had been using increasingly for our research and writing was officially opened that year. Even about that, Alberto had been complaining for almost a year. But really, it just meant that, starting with Swekstomehns of that year, more writing groups were frequently using that space at the Central Library of Bibliopolis.

In Dwiterómehns of that year we had access to documents from a former district of Megabelgium, long ago called Amsterdam. Alberto wrote a kind of nonsense story about it. A story that my dear husband apparently found amusing himself…

A year earlier some archaeologists had discovered a secret archive of what had once been a large townhouse. It was then known as *het Huis der Hoofden*, the House of the Heads [See part 2. *A dangerous thought*]. That archive contained several letters to and from Comenius. Two of them were written by Wolfgang Magister. When the archive became known, Umut immediately saw the connection to Alberto's ancestors. She had

the letters sent over. Then we discovered that Wolfgang had met Comenius in person! This definitively established the beginning of the saga. It coincided with Wolfgang's birth in 1630 AD.

Alberto was deeply moved by what Liberty and her cousin, and namesake of that 'first' Wolfgang, had told him about their journey to Mars and about communication in general. He himself found it difficult to imagine any other educational system than one based on dialogic learning. All Equivafolks on Earth had received their initial education in such learning groups. Out of anthropogogical interest, he had read about other paradigms prior to Rebuilding but he knew much less about them. Sayen on the other hand had studied the various educational systems, and Pablo was also interested in them. He saw connections between certain paradigms and the New Ignorants.

Now Liberty and Wolfgang told him a lot about the instruction system on Mars. It seemed to him like a piece of living archaeology. For the first time, he saw almost with his own eyes how an instruction system could indeed be manipulative and have a dogmatic narrowing effect on young people. He wondered why this form of instruction hadn't disappeared quickly. Such a system was more about targeted information, selected by the hierarchy, than about communication and encouraging critical and lateral thinking in young people. The latter was precisely what the Equivafolks valued so much. Was there a connection between this form of instruction and the entire culture of prejudice and hate of the last hundred years before Rebuilding? As Pablo already mentioned, during that

period, there had been extensive use of electronic gadgets and software, including what was then naively called artificial intelligence. Had this kind of software been a consciously used element to provide people only with messages that confirmed their previous opinions, thus trapping them in a kind of endless circular reasoning? The IGA formed a working group about this that year. The underlying reason was clearly the future meeting of Earth, Mars, and Ganymede. At the end of Newnomehns of the same year, Wolfgang and his girlfriend Nadia had departed for Ganymede with a team. They had succeeded in their proposal to pick up and bring some Martian administrators along the way. The official intention was to strengthen contact between the three and later the four locations in our solar system inhabited by members of the human species. Discussions about cultural options would soon begin, that much was clear. Only then cooperation could be discussed without the most powerful consciously and aggressively seeking to have their own culture dominate all others as was common before Rebuilding.

At the beginning of the year, I asked Alberto again to think about that introduction. He then said again he couldn't do so and that such a piece of writing would be a disaster. False modesty, of course. I knew he was already gathering writing material. He kept saying he wasn't, and I let him believe I believed him. He always liked to grumble, but usually he quickly did what I asked.

By the end of that year, the drafts of the chapters and sections were written. We could also read each other's work. There were

stylistic differences, as we desired. There were also sections that needed to be better integrated. Here and there, things were repeated, but most people didn't mind. Usually, it wasn't about literal repetitions but rather a retelling from a different perspective. This was especially true when it came to dialogic learning and ignarometry. And that was somewhat normal, given that these were the two anchors for the entire work. We gave ourselves a few more years to finish everything properly.
Things often evolved through discussion. That is part of any co-authoring process. Personally, I felt Alberto was pleased that we changed the general title from *The Anthropogogue Saga* to *The Magister-Auctor Saga*.

So there was a draft for twelve books and an introductory brochure. My father-in-law was thrilled to see the sections his granddaughters participated in. When he went for the third time through the section he'd prepared with me, he asked if he could include some personal notes. So we did.
Seven years later, it finally reached fifteen books. Thirteen Saga books, the first of which introduces the Saga by Alberto. There's an explanatory brochure beforehand and a concluding index of names and sources. The latter was requested by those who wanted to verify the information.
And as I said, I knew from the beginning that Alberto would write book 01. He still tried to avoid it with a final argument. At the end of that year, Catherine and Halona's child Isabelle was born. And Liberty was pregnant.
So he claimed to have heard that grandparents never have time to write.

And then *nihil obstat, imprimatur!*
He had to provoke me…
But of course I already knew he was going to do that.

From mythical paradise to peaceful earthly life
(122.09 - 122.22)

The last days of what we refer to as the Imprimatur year

During that last month of the year, when the Saga more or less took shape, we didn't see much of Alberto in the JCD-Space. He constantly had a valid reason to visit Catherine and Halona and admire his granddaughter Isabelle. Let's just say that Catherine quite appreciated her father giving her the opportunity to leave the house regularly. After all, she had promised cooperation from Earth upon the departure of her cousin Wolfgang, who was participating in the Ganymede mission. Catherine's main focus during those years was collecting and compiling data, texts, and other available information on any subject they requested. Everyone who had worked with her on a project said she could process enormous amounts of data into a comprehensible whole with the greatest of ease. She often had the help of Halona's brother Manuel who also produces brilliant summaries.

Together with Liberty, she carefully reviewed every message the space travellers recorded and forwarded. There were often requests for additional information on the topics they wanted to discuss. The demand for information increased even more after they had taken on board four Mars administrators, each affiliated with one of their Foundations. Some of the information concerned what we already knew about the Terraformation. On Ganymede, they had great results in a very short time, geological and ganymedological speaking. At the

time, no one really understood why. Before the Volcanic Winter, Knowers usually spoke of many hectoyears of slow changes. But since the artificial suns were activated the increase in liquid water and the production of oxygen by cyanobacterias seemed to have accelerated enormously. The Mars administrators were completely distraught when they learned that on Ganymede, they expected to see the Terraformation as a normal Ganymedian evolution within the next hectoyear.
It would take another month or two before they arrived on the ground and could verify if and to what extent the inhabitants might be overly optimistic or sending overly rosy stories back to Earth. But why would they do that?

In any case, almost every message contained additional questions, and Catherine and Manuel then produced new syntheses of information.
I later heard from Halona that Alberto sometimes discussed the meaning of name choices with her. Earlier that year, during a family gathering, his parents had somewhat downplayed her interpretations of naming. They'd mentioned the trend among the first Rebuilding generation to remember certain figures from earlier times through the names they gave their children. His sister's name was thus attributed to Olívia Ward. That was for sure the story his grandmother had told him. But he'd recently learned the more likely reason. That had come from our daughters. He'd never heard of his parents' Olivine moon adventure before. Perhaps Grandma Emmy simply hadn't objected to the name Olívia, precisely because it also evoked memories of Olívia Ward.

Anyway… We didn't see Alberto very often and that would continue until Isabelle was about a year old.

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My interest in everything related to communication with groups that organised themselves differently than the Equivafolks led me, together with Zanaibu, to conduct some further research on Type 2 Communities. My grandparents' generation and my parents often spoke about those Bregmanian Communities. We understood that the term had gradually gained currency in the places whereto Wandering Books from Megapoleis in Erebúm had fled. The word was, of course, derived from the writer, historian, and opinion leader Rutger Bregman. [See also book 1. *Imprimatur*]. Apparently, the term had caught on with the two subsequent generations of economists who proposed alternatives to the Megapoleis districts where the very aggressive Bloomcampers' version of capitalistic Type 1 led. But the current Type 2 Communities had incorporated at least two other influences into their organisational methods. In Culturopolis, the Time Bank model was well known. It involved a kind of accounting for the exchange of community services. The idea is said to have developed from the solidarity and cooperative ideas of Robert Owen in hectoyear 118 (nineteenth century AD). He then invented the *Labour Notes*. These were time notes instead of banknotes. In the time banks that subsequently sprang up in various places around the world, people adhered to the idea of exchanging time instead of money when providing services without having to buy a lot of material or ingredients.

Somewhat later there was in Vineland growing interest in the Triple Bottom Line project, which originated at the end of the 119th century (20th century AD) up until the Volcanic Winter. The goal was to find a balance between People, Products, and the Planet. Leaders of Type 2 Communities now refer to it as the 3P strategy. It's an easy-to-understand strategy for those who adhere to capital-driven interactions — that is, relationships between people and businesses based on monetary payment, which therefore implies ownership. We found texts indicating that GNet-Z had played some role in this with economists who had developed that approach.
But the Bloomcampers 8+ [See Books 10 and 11] destabilised themselves the entire money market by starting to claim all assets and perverting their own stock market rules. They then made the fatal decision to build Elysium as a kind of ultimate condominium. The people regrouping in the refugee places saw then the path wide open to evolve from the time bank to the moneyless community and abandon any form of Type 1 Society.

During that period, Zanaibu and I met regularly with the working group supporting the journey to Ganymede. We tried to develop a framework that could serve as a basis for discussions between those with widely differing societal visions, exploring how they could further develop and, in their own eyes, improve their own societal structures. I often emphasised that the point was not to force or obligate others to do anything, but to understand their choices.
I had personally experienced how some of the residents of the outer places we visited on Mars didn't feel bad not belonging to

the nomenclature and living as apartment cats under a hierarchy. They did, however, find it completely unacceptable to live without money. From my visits with Zanaibu to the Type 2 Communities I knew that Catherine and Joana Demeester's *apartment cat utopia* was rather fulfilling for residents in those communities. Were they trained to feel this way and be happy poorer people to paraphrase Pestalozzi [See book 5. *Slaves of Power*]? The anthropogogues who set up the IGA indeed believed that much had to do with the education provided to those living in those communities. I use the word 'provided' here because in both Type 1 and Type 2 Communities, learners were never truly the authors of their learning projects. At best they were presented with compulsory choices about learning activities they had not themselves determined.

Dad and Grandfather Lev talked about working on educational models that would place more emphasis on learners' authorship. But that perhaps implied a lack of empathy for those who chose a completely different lifestyle than the Equivafolks in The Network had chosen for. For them, of course, there was always the problem of empathising with those living under who used the concept of ownership. This empathy led to an understanding that those who adopt a strongly hierarchical approach enslave others' right to self-determination. And to what extent can one be empathetic with those who show no empathy whatsoever towards other people and the ecology?

Sayen and Nadia were part of that working group. Nadia, of course, loved adventures. That's mainly why she immediately agreed to accompany the group to Ganymede. On the other

hand she wanted to incorporate together with Sayen an earlier proposal from Paula Pax as soon as she would be back. During a family gathering Paula had told Nadia at length about the last children's book she'd written in which she'd used her version of examples for the principles. Symbolically, she had chosen the title *The Roses of Paradise.* That was because the story depicts the time when only *Ultima Rosa* and Paradise of Books existed as refuges. The children's book gradually reveals the role of the Five Places [See book 12. *The Rebuilding of the World*]. Sayen had promised Nadia to record as many as possible of Paula's memories during her absence. She had for instance known Sang personally. Of course Paula was also almost eighty years old…

Halona, Manuel, and my sister had compared their own descriptions and summaries of the origins and meaning of the nine principles with how our grandparents' generation discussed them. From our interviews for Book 12, the idea gradually emerged that it might be useful to also document the evolution of the *BringIn* work group. This could potentially help discussions in the following decades about how Homo Sapiens would further develop in various parts of the solar system.

My father and Wolfgang and David's grandfather Kendi became practically inseparable once Dad started talking about a distant family connection between Kendi's aunt Sang N'Kondo Ngô and his own grandmother Emmy. They now wanted to compile the complete family trees both descending from Joana and Catherine and see if and how the Auctor branch and the N'Kondo Ngô branch could be connected. They discovered that

Sang was indeed the daughter of the same Alberta sometimes mentioned by Francisco in his notes they retrieved from the Paulo Demeester library. They found it amusing that Catherine and I were first cousins of Wolfgang and David, but that we were also all descended from the two sisters who had publicly formulated Ignarometry and the Charter of the Learning Communities. Through my father, we descend from Catherine Demeester. Through the wife of my mother's brother Ondjoy, Wolfgang and David descend from Joana Demeester. Kendi's father is the great-great-grandson of Joana Demeester. My grandfather's mother is the great-great-granddaughter of Catherine Demeester. So all four of us have some Paulo Demeester genes in our blood.

As a bonus, their family tree allowed us to understand that Paula Pax was simply the daughter of Carl, whom our grandfather had sometimes talked about. She was the granddaughter of Henry, whom my grandfather's mother Emmy her mother Fernanda had known well.

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Kendi and Paula had been visiting us regularly since my sister-in-law Erika's fiftieth birthday. After the opening of the JCD Space in the middle of that year Paula took Alberto by the arm and simply asked him how he was doing with the introductory section.

He hiccupped saying not to know what she was talking about. She smiled and said she'd already advised him in Phromehns of that year to write a kind of short stories to make that introductory book.

I called him a sneaky fox! But actually, I knew from the start he would participate. As for me, he never claimed not to do so, he never opposed. He simply said he had to reread once more his diary from last year. He had even finished a few stories that he would submit at the appropriate time, he added.

The end of one generation still is the beginning of another.

Although more writing groups started using the JCD-Space after the official opening, we were still busy processing the ideas about that space that came up during that opening.
Alberto assured me not to write about the opening itself, as he would include a story about it in his introductory book. It was better to keep an eye on him.

Of course we continued to visit Isabelle frequently and meanwhile Liberty and Dusan would soon be holding a Manuel in their arms. That would be in the second half of Swekstomehns or the beginning of Sedmo…
Meanwhile, I kept suspecting Alberto was using the assignment for the introductory book as an excuse to visit Catherine as much as possible. He claimed it was to review texts. According to my daughter, it was mainly to walk around the house with Isabelle and whisper all sorts of stories into her ear.
Sometimes he was busy with our two daughters. He especially wanted Liberty to keep him informed about the discussions following their experiences on Mars. He was very curious about what the Ganymede team would bring back. He shared his concerns with her when he heard about renewed aggression. He wanted to discuss it in the IGA working group. Perhaps careful

consideration should be given about how to avoid a kind of weakening of the Empathic Principle in *The Network*'s learning groups. He thought it might be necessary to address the teaching methods that fostered instructional myths. I felt that he was sometimes a bit pessimistic, the one who always saw the bright side of everything…

Perhaps it was because he didn't immediately see a way to convince administrators to address how people on Earth were being talked about in their instructional programs. Perhaps things would improve after the Ganymede crew returned. Would a dialogue be initiated where even the Martians could see that there were indeed engineers on Earth willing to cooperate with them? Perhaps they should turn the Bogeyman myth into a Santa Claus myth…

Meanwhile, Alberto continued to develop his grandmother Emmy's ideas regarding the *Bringers of Individual Choices* and their role in learning groups. This was also the reason why he devised a new simplified version for three types of societies. He continued to assume that a Type 1 Community when evolving towards a Society had indeed a totalitarian and colonising character. He assumed that Type 2 Communities and especially those with a time-bank character demonstrated the potential to be communal societies. For communication reasons, Liberty would prefer a different word in stead of *totalitarian*. Alberto then thought that totalitarian was still somewhat better than *absolutist*. In a totalitarian regime, it was assumed that the interests of society or the community were more important than those of the individual. However he did admit that in

totalitarian regimes easily emerged leaders making synonyms of the words *totalitarian* and *absolutist*. He was thinking of the lack of public participation in the Mars outer domes and of course about certain figures from pre-Rebuilding History.

Whenever he talked too much, I asked how far he'd gotten on the introductory book. That was usually enough to stop him when he'd poured his thoughts too enthusiastically and at length over the heads of a group gathered solely for a pleasant lunch. It also allowed me to shut him up when he started talking about the nonsense of celebrating aging. Although he usually avoided birthdays, I knew, of course, that he'd hardly missed any of our smaller circle last year.
And I knew much of his stories there too… So when he said the introductory book had been based on his diary for that year, I doubted for the first time whether I'd done the right thing by calling on Paula to finally convince him. But normally he was quite critical of himself. So I hoped this was the case here also.

Over the next few days, Idrissa and I had several conversations to explore how we could revise the biography she'd written about the Demeester sisters and give it a more romanticised form. The entire group had previously suggested she would take on book nine alone. However, Joana and Catherine's childhoods would be included in book eight. Book ten would highlight their activities as grandmothers and great-aunts.

And yes, grandparents don't live forever. During one of those sessions, my daughters had to endure that. My mother died at

the age of 76. No one saw it coming, not even herself. She suffered a massive brain haemorrhage and was immediately unconscious. Less than an hour later, she died. That was shortly after the session where she learned that it was her relatives who, at the end of the twenty-first century AD, had accompanied the headstrong Sérgio Mestre from Megalissipo to Paradise. That journey had lasted more than five years! [See book 11. *The Paradise of Books*].

My father Chaytan was completely devastated for a few weeks. For him, Kate Fox had always been that girl who had watched him with intense interest when as a six-year-old boy, he announced to his learning group that he had changed from *Vluchthaas* (Runaway Rabbit) to *Liber* (Book or Free).

My daughters and I tried to cheer my father up in every possible way by involving him in what he had proposed during the opening of the JCD-space. His then intervention quickly led to the birth of the *Wanderers' Working Group*. As often happened, my father had once again recalled the choice of his new surname. He also explained how important it had been that his parents then joined an adult learning group. This had allowed them to discover how they were dealing with some of their prejudices. They began to see them in a different light… like the one about the good and human nature of the gangmasters in the Megasul region for example. He remembered how reading and dialogue had freed them from narrow-minded thinking.

During Rebuilding, my father was deeply committed to supporting refugees and the Ignorant, who often harboured highly distorted views of the moneyless society. In general, they

had never seen how the practices later embodied in nine principles led young children to connect sharing, working and exploring for pleasure with the empathy they developed for those who benefit from their intervention. They also never understood how pure advertising, designed to compel them to consume often had forced them into meaningless work, ultimately resulting in the possession of rather meaningless things, or objects easily possible to share with others. Over the years he had written down numerous testimonies and he was convinced that many more such testimonies existed. Even in 122.09 HE, occasionally a small group of wanderers appeared in some Polisses. Moreover the Wanderers Working Group certainly also had interesting contributions for future dialogues with Ganymede and Martian inhabitants.
That working group also included younger people. We met Hachim, for example, who often participated in learning groups for adults in Polisses with a shorter history than ours. Not so long ago, he had learned from Zanaibu that his ancestors, like hers, came from a Bloomcamp Condominium. He wrote a very interesting text about the verticality of hierarchical instruction versus the horizontality of dialogic learning to acquire basic knowledge.

John, Manuel, Dulan, and Pablo are all from our daughters' generation. We were very pleased to hear John at the JCDS opening. It was good that younger people too remember their background when they themselves are descendants of former Wandering Ignorants or Wanderers. As John noted more permanent settlements would become possible over the next

150 years because the cold frontier was shifting back to both poles. Maintaining a good Network was therefore important.
With the melting of ice, perhaps more of the Pre-Rebuilding history would emerge. Today there were Wanderers who had found refuge in an existing Polis but who were keen to establish a new Polis as pioneers. Most were considering a *Convivialis Civitas* within The Network, but Type 2 Communities are always possible. As far as we know, no one in the learning groups was currently interested in a Type 1 Community. For those who had been in a learning group for a long time, such a community was perhaps too characterised by the hierarchical nature and the apartment-cat utopia as ingredients for coexistence relationships based on individual property.
But as always, we felt it was beneficial to continue mobilising the Polypolitan Council to support new establishments. This kept everyone thinking about the *Dycosoc Project*, and the *BringIn* groups also remained active. It was important to remember the number of Equivafolks needed to fully implement the Heterogeneity Principle within a Polis. It was also beneficial to support new establishments during the period wherein not all wishes of the Polis population could be met due to a lack of Equivafolks willing to take on certain activities.
If I understand well that group made small phenomenological analyses based on the models of Alberto and of his grandmother.

And now that we're talking about that day when Alberto played tricks on us to reinforce his position on occasional

speeches, we can briefly point out the other working groups that had formed in the meantime…

Alberto had apparently predicted things correctly. As an anthropogogue, he had hoped to motivate new working groups or learning groups and he had succeeded with his provocations. Besides the group my father would continue to work with for a while, five other groups had formed. Tabatha and Pratibha, both present at the time, had seen it well. They stated it seemed to be coming true the expectation to make the *JCD-Space* a building place, rather than an archive or museum for studying the history of ignarometry. It was a starting place where people using ignarometry to study human behaviour came together to carry out projects.

Two groups integrated the overall *Dycosoc project*. One dealt with communications, the other with the increasingly growing space exploration.
The communication working group Teitur introduced Liberty and several other Equivafolks from her circle of interests then joined, focused primarily on ecosystemic interaction. Liberty's idea regarding energetic carrier waves was given a new framework here. Initially, they would attempt to bring together everything that existed in many Polisses regarding interspecies communication. The Hunt Community would also participate again. Even before the journey to Ganymede, the travelling team asked the working group which members of the Hunt community were interested in trying to understand more about *Modified Non-Human Carrier Waves (MNHCW)*. The group had

reportedly been using MNHCW for some time. Liberty recalled reading how during the GNet-Z era they even discussed an approach to the concept of energy unknown to humans, described by a completely different mathematical language than the mathematics known by Homo sapiens. Is their description of the concept of energy as a carrier wave the key to enabling eco-communication? That would be a huge breakthrough. But then we would have to accept there are different mathematical languages for describing nature, and that ours might not be the most efficient… Quite a task for the working group!

It was a matter of course that the other working group linked to the *Dycosoc project* would be named the Expanded Space Commission. Wolfgang was one of its driving forces. He quickly established interaction with all Equivafolks in various Polisses who were undergoing space pilot training to be able to control an **RR**. In his short career, he had already visited Mars and several lunar bases. He was then preparing for his Ganymede journey. He generally had a positive opinion of those he met. He was convinced that even Mars governors could generate empathy if we maintained dialogue with them long enough and didn't act aggressively. We certainly could do the latter collectively. His main thought was that eliminating prejudices and negative reactions towards others could never be achieved by imposition or through coercion.

He found very interesting Liberty's speculations about the possible existence of some kind of energy carrier for thought-waves that could link to other forms of communication. If one could understand the mind of, say, an octopus and dialogue with

it then surely it should be possible to understand the mind of someone who, whether or not, believed that personal possessions were necessary for self-affirmation in relation to others.

And then, recently, three smaller working groups started. These were the CUL group, the EGAL group, and the EHNHO group. When Alberto first heard the acronyms, he said he didn't know whether they referred to learning groups or new chemical compounds.

The CUL group or *Conscious and Unconscious Learning* working group, was the idea of a visitor from Culturopolis. Pedro was an old friend of Pablo's and came to see what he was up to. His interest was somewhat related to the ecosystemic projects that attempt to map learning. How did an individual with a brain learn, whether or not that brain resembled the human brain? Did all learning individuals possess some form of self-awareness, or were there also cultural learning patterns in which self-awareness played no role? Was a herring in a school aware that its life was more at risk at the edge of the school than in the center of it? And was that so?

What kind of self-awareness did mammals such as elephants or primates possess?

What did it mean for a particular individual's learning process to be able to recognise themselves in a mirror, or not? Did that make them more empathetic? Or did it actually reinforce individualism and the idea of classes, castes and hierarchies? Pedro and Pablo quickly gathered a small group of young people, and Sayen was always with them when the group met.

But also young electronics engineers like Arthur were very enthusiastic about the CUL group. The discussion about intelligence, self-learning processes and self-awareness was far from over. For many Equivafolks, *intelligence* was a broad, rather Anglo-Saxon synonym for *information*; for others, it really had to do with *self-awareness*. But this also reignited the entire discussion regarding automated and self-correcting processes. There was of course a tendency to attribute all sorts of forms of self-awareness to non-biological intelligence, based on human self-image, but was that really the case? Soon, the group also included some of Liberty's friends whose research focused on neurology.

The EGAL group stood for *Ego and Altro*, 'I and the Other', which was usually associated with the egocentric instructional behaviour on the one hand and the dialogic altruistic behaviour of Equivafolks in the learning groups on the other. Amadeus brought up the topic on the opening day of the JCD-Space. He was interested in the learning groups with children. Institutional Anthropogogy and Ignarometric Analysis helped explain the success of the learning groups in *The Network*. Before Rebuilding there had been some local developments of Institutional Pedagogy and Anthropogogy. During his last stay in the ruins of Megalissipo, Alberto had told Amadeus something he had read, about the small communities with which Catherine Demeester and Hypolite D'Ailleurs had worked. In light of the upcoming conversations between those living on Earth and those who emigrated to other places, such a working group might be interesting.

And then there was the working group with that impossible name *Ecosystems for Human and Non-Human Observation* (or EHNHO). We were surprised and delighted to see Milo Takis' foster mother at the opening. At the respectable age of 80 she was an authority in Bibliopolis on everything related to ethology and ecosystem thinking in communication and interaction. I already mentioned the CUL working group and its interest in self-awareness in non-human species. She added some pieces.
Was recognising one's own reflection evidence of self-awareness? Or was that only so in certain cases? We've already mentioned it. The mirror test was well-known among ethologists. Some mammals and even some birds, such as magpies, proved capable of recognising their own reflection in this mirror test. According to some ethologists, these signs of self-recognition could indicate the presence of self-awareness in animals. We had long overcome our arrogant and fatalistic notion that we were the only biological beings on the planet capable of communication. Long before Rebuilding ethologists maintained how some species nearly wiped out by humans employed complex forms of communication. They recalled whales which were even capable of exchanging personal messages over great distances. Primates had specific gestures for specific messages. Certain rodents and canids also displayed such gestures or uttered certain sounds. Attempts had been made to communicate with primates through sign language but this was obviously based on human logic. Those experiments had met with limited success. Perhaps other species simply weren't interested in communicating with humans. Or perhaps

humans couldn't grasp certain subtleties of their communication because their senses picked up different signals. This brought Liberty into the territory Ayala speculated about regarding the function of the senses. Ultimately, we needed them to enable communication with others. Different individuals absorb different aspects of natural reality based on their senses — sight, hearing, touch, smell, and taste. Furthermore, even on Earth, certain species evolved senses to perceive the environment in a completely different way than humans do. Humans could form an image of how they work but not perceive everything themselves. This, again, required a great deal of empathy, in this case more towards other species than towards individuals of our own species. And would it be possible to communicate about these different forms of observation? Because that would bring us back to that other debate with the Hunt community about the mathematical language developed to capture, describe, and in many cases predict observations of Nature even in biology. Was every energy conversion for the objects made by us perhaps just a consequence of our own way of describing nature?

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I was thinking about the importance of children and grandchildren in a *Convivialis Civitas,* a convivial community society as my father liked to say. Without money and possessions, it wasn't difficult to decide to live near aging relatives. Here's an example. The last six years of Delun Huáng's life were very happy ones despite his advancing blindness. In the beginning of year 122.10 HE his children and some of his grandchildren arrived at Bibliopolis. Together with Umut and

Delun they made some changes to the house so that one of Delun's daughters and her husband had a studio apartment there. Not long after, a nearby house became available where his other daughter moved in with his grandchildren. Delun was 82 and had some age-related ailments. What bothered him most was his deteriorating eyesight the ophthalmologist couldn't do much about.

As mentioned, our dear father continued to cling to the term 'convivial community society'. The *Dycosoc project* had absolutely no intention of introducing a name change in that sense. But my dad could be quite stubborn and in the introductory book *Imprimatur* he unhesitatingly put the term into the mouths of his interlocutors. However the Equivafolks assumed with the *Dycosoc project* that the entire *Convivialis Civitas* concept was already complex enough so there was no interest at all in causing semantic confusion through translations.

Since Paula and Kendi started to frequently visiting my parents, the writing group had more or less completed or own family tree, as we mentioned. In a small, forgotten document storage area on the Moon Base, in the rooms where Grandfather Lev had lived with his parents, two notebooks belonging to Malcolm Auctor were found during further cleaning up. A few weeks later, the notebooks ended up in the JCD-Space. Malcolm had kept a kind of a diary of meetings with distant relatives. This is how the writing group learned that the last conversation between Fernanda Mestre and Alberta and Fernando N'Kondo Ngô had taken place at 121.38 HE. After that, we had found no further references to contacts between the descendants of

Catherine and Joana Demeester. But Alberto and Kendi had made clear the connection and relationship between the Auctor and N'Kondo Gô families. Nevertheless until today no one had found any indication that Emmy Lehrman and Sang N'Kondo Gô knew they were distant cousins. So we don't really know if they ever investigated whether Sang might have played with Emmy's brother Jacobus as a child. After that childhood phase both families left for the Moon bases, where they ended up in two different domes and lost contact. Grandpa was just under twelve at the time and he himself didn't remember more at this concern.

Since the beginning of the hectoyear, more and more excavations have been underway in the frozen regions. Arqueopolis was a kind of obligatory meeting place for archaeologists searching for archives from before the Rebuilding. Nídia and David had recently completed their search for Prokofiev's original documents. This far north, the archaeological challenges were still much greater than for example on the southern peninsulas of Erebúm. David and Nídia had first interned there with specialists in work in extreme cold. Perhaps that was also why they brought their first finds to Arqueopolis before returning to Bibliopolis.

In the specific case of the *Joana and Catherine Demeester Space* my father had asked as curator if it was possible to have a permanent video connection with the archaeological section for *Erebúm South and West*. Megabarça gradually became fully accessible for research. Megaludein already had some archaeological sites. Traces of the Demeester family were

expected to be found at both locations.

After restarting the edition of printed children's books some adult novels also received printed editions. There was even interest in starting to print again some academic journals. Since typesetting and printing was invented, now, as in the past, there were people who preferred to read the paper in their hands. To prevent waste, the paper editions were printed on demand and made available in the Central Libraries. That year Neo-Ignarysis began publishing a fairly substantial annual issue with a selection of articles. Anyone could request to have certain sections of the journal available in print.

The following year, Paula Pax and our grandmother Sara passed away in quick succession. Their passing was difficult for everyone who had lived closely with them, especially for my grandfather and Kendi. They spent a lot of time together, and my parents also said Kendi could always sleep over if he preferred not to be alone. For a short time, my grandfather chose to alternatively sleep over at my parents', my sister's or mine. Manuel and Isabelle were able to entertain him. Halona was heavily pregnant, and my sister was also expecting her second child by the middle of that year.

One evening, Kendi was reminiscing about his sister, who had passed away some years earlier. The conversation turned to how they reunited with their long-lost grandparents. One rainy day, his mother Alika's parents suddenly came walking down the street. Kendi thinks he was seven or perhaps eight at the time. He remembered the incident as if it were a dream. His

grandparents had arrived on a rather small boat. They later recalled how at that moment they saw shore, a strong wind blew up and it began to rain heavily,. The boat capsized, and thanks to the Paradise residents standing on the lakeshore, no one from the boat drowned.
It's possible that this occurred the year my father's grandfather disappeared during a rescue operation similar in every way to the one Kendi described. But it remained speculation, of course. Kendi had only vague childhood memories from that period.

A little later that year, the Ganymede and Europa travellers returned. They were accompanied by a for our family very unexpected group of travellers. Wolfgang's team had already been on Ganymede for a good three months, when they were visiting what had formerly been a technical rim dome and was now fully integrated into the dome network. Most of the young people of Wolfgang's generation were considerably taller than he was. They also generally looked quite frail. Of course, it had been known for some time that lower gravity could lead to all sorts of mutations, but no one had expected that things on Ganymede would change faster than anticipated in that regard as well. The new generations of inhabitants themselves suffered primarily from their reduced muscle strength. They had to rest more frequently. Normally, there were two rest periods and two work periods per revolution of Ganymede's around its axis.
But the big surprise was about something completely different. Fernanda and Joana Mestre's brothers who had gone to EuroBrussels, had indeed descendants.
They were both suddenly banished to Lagrange 3 after a false

accusation by Bloomcamp. Perhaps this had been to provide Elysium with the cheap labour, the space city desperately needed. Women and children remained behind on Earth. Shortly afterward, EuroBrussels was practically wiped out by Bloomcamp [See part 11. *The Paradise of Books*]. Both their spouses died. The young children were sent with others on what was then a long voyage to Ganymede to be raised by colonisers and imprinted with Bloomcamp values. At that time, colonists were necessary to prepare Ganymede as a possible escape moon. Mars always was a problem planet, at that time even more than today…

So there *were* other living descendants of Catherine Demeester on Ganymede! They were very touched to learn that Wolfgang and Nadia came from a Polis, where their distant cousins Liberty and I lived.

They worked as engineers and immediately submitted a request to the Ganymede Government to travel with the Earth delegation. Of course for sentimental reasons but not solely for that reason. They wanted to know how some Earth technologies had evolved and to share information with colleagues. Two weeks before *RR Mestre* left for the moon Europa they were given permission to travel on board. They had to realise, however, that the return trip would only be possible in four or five years or perhaps more. This would depend somewhat on the biological adjustment phases especially on the outward journey and perhaps also on return. Both the biologists on board the **RR** as at Ganymede assumed the travellers would have to train hard to develop muscle strength during the journey to

Earth. A Earth Lunar stop was envisioned. This was necessary to determine which forms of exoskeleton and cardiac stimulation would be necessary to send them safely to Earth. If the Earth visit would be too demanding on their biological systems, they wanted to invite their distant relatives for a lunar visit, provided they couldn't be transformed from *Tall Men In The Moon* into *Tall Men On Earth*. For the rest, *men* was the wrong word because it was about four women and one man.
Finally, they managed to get to Earth with the necessary resources and stayed with us for almost a full year!

The Mars Foundation Managers knew already that the imprinting on Ganymede colonisers hadn't gone at all as they'd hoped. Perhaps that's why toward the end of the space city useful life, *Elysium*'s hard line had chosen Mars over Ganymede. On Jupiter's moon people had evolved quite quickly towards a Type 2 Community, now society. Especially in the early years, the lack of readily available raw materials and finished products had led to lasting forms of sharing and communal ownership. Once local production fully took off, the communal ownership of many objects had become so natural that people were generally very happy with this Type 2 Society. The Earth team however didn't find any moneyless communities anywhere on Ganymede.
The accompanying Foundation Managers weren't very happy regarding the evolution regarding personal possession. But they were surprised and delighted by the results of the artificial suns and the oxygen production.

At the time on Europa there was essentially nothing more than one mining town. All the outdoor work was done by self-organising machines. For the time being venturing outside the dome wasn't possible. But here, the Foundation Manager's eyes were shining again. Europa seemed to be once more the eternal source of ore.
Always and everywhere, their first thought seemed to be to own, to own, to own.

Something that surprised my sister after her first long conversation with the full space commission including members from Earth and the Moon present via video channel was they had found little myth-making about Earth on Ganymede. Local population did often laughed though at those old superstitious Earthlings who once said that whoever observing the celestial bodies was removing Earth from the center of the universe had made a pact with the Devil.
Daddy recounted once more the story of the Pope who wanted to introduce Arabic numerals. According to other church leaders he too had made a pact with the Devil.

Of course, the arrival of five distant relatives was a big event. The initial impact was a bit strange. At first glance, we had the visiting of an evolved Edward and four evolved Edwardina Scissorhands. But we quickly got used to it. Their contributions to the Space Committee and the EGAL group were greatly appreciated. Everyone who spoke with them was amazed by their educational system. It clearly referenced Joana Demeester's old Learner's Charter.

And speaking of language. No one exactly knew how the language spoken on Ganymede originated but my mother's working group and other working groups studying etymology soon realised that the inhabitants of Ganymede had developed a kind of Creole by blending words and structures from three ancient languages, English, Chinese, and Spanish. Of course they had been at first a relatively small community and apparently they had developed a kind of Ganymedian language. According to my father, a similar development to Earth remained unlikely because there were too many of us.

The Ganymede education system was quite remarkable when considering the debate surrounding critical learning groups during Joanna's time. For exiled GNet-Z members education on Ganymede wasn't even a priority during the first years of simply trying to survive. But perhaps the fact exiles were involved played a role. The first colonists were nothing more than political prisoners when they opposed the authoritarianism of Bloomcamp and her puppet governments. [See book 10. *Arrogance and Ignorance*].

Nadia was thrilled to see Sayen again but also incredibly sad that she would no longer be able to work with Paula Pax on the children's books they had been planning before her departure. My mother offered her a helping hand.

One evening, as we sat together with the rediscovered Mestre branch of the family, Nadia, her sister, Halona, and Manuel, shared a little more about their own family history. Halona and Manuel immediately added that their paternal grandparents had never been discussed during their childhood. Their father was a

year old when his parents simply left for Mars and cut off all contact.

Grandfather Lev had already told us that Takis family was connected to the Muscle Foundation and Ayala's family to the Brandad Foundation. Midas Takis once told Milo's to be foster mother that money was more important than children, while Dusan's parents apparently prioritised children over money. Perhaps this was because the father of Nadia and Nídia was recent born baby when they had to decide what to do. Now that the discussion was underway about these different generations and some recovered colonists, Halona and Manuel suddenly wondered if their grandparents, who had gone to Mars would be still alive. My grandfather thought this unlikely. Living conditions on Mars are considerably more difficult than on Earth. Furthermore, Wolfgang and Liberty had never mentioned the Takis family when they returned about five years ago. Nadia and Nídia also knew relatively little about their paternal family. On mother Lupe site everything was easy. She was born in Arqueopolis and moved to Bibliopolis at the age of nine, where she met Dusan fairly quickly.

My father then decided one of his typical dinner-among-friends speeches was appropriate. He had, of course, just read something in the JCD-Space that inspired him.

He began by noting that in Paulo's time the owners of the Western world considered those who didn't adopt consumerism attitudes were living '*outside their time*' or '*outside of reality*'. To ensure income and profit in that world of consumerism, part of the world had to be enslaved or forced to work in inhumane

conditions.
After the Volcanic Winter on Earth those who sought to accumulate profit and personal possessions became the ones living *'outside the reality'* in whichever Convivialis Civitas. On Ganymede and in the Type 2 Communities, people sought a form of balance to avoid extreme differences.
In financial matters, he added, far-reaching heterogeneity seemed to be a problem. Having a few who owned everything and many who owned nothing apparently wasn't a sustainable solution. Graduations and interventions seemed to be intended to level out income differences somewhat, thus creating a kind of false homogeneity of wealth. He concluded with a grin in Sayen's direction that the Heterogeneity Principle could have strange consequences in a totalitarian, money-driven society.
Sayen laughed and asked if he was doing pseudoscience or was just too tired to understand he was comparing apples and oranges.

During a meeting with Sayen, Zanaibu, Binh Pham, and Babitha, the family history in Belgium came up. There was a grey area between the Lemaître period in the town then called Oostende somewhere on the coast of what would later become Megabelgium, and the Demeester period, which begins with Catherine and Joana Demeester's great-grandfather. We knew that Johanna must have inherited a house from her grandfather Jean-Jacques Lemaître in that same coastal town. But how did we connect Johanna Lemaître with Jeanne Teacher? We knew that Jeanne was Louis Demeester's mother, that she had been a teacher and that she had corresponded with a teacher also from

Oostende who had friends in the international New School Movement. We had two family stories that seemed connected, yet there was still a lot of intuition here among the documented stories. Especially book 6, *Enlightened Citizens School* was based on very little concrete evidence. We had therefore opted for a more general account of how church and State or the two together instituted compulsory schooling in many places around the world. And hoped that our intuition would bear fruit.

In 122.04 HE excavations were already underway near the former EuroBrussels site. Brussels had once been the capital of that small suddenly independent country called *Belgium* shortly before *Megabelgium* was installed. In the history of occupied territories the *Belgium* (*Belgium Regia, Belgium Austriacum,* …) or *Belgica* often appears. The intended area was usually larger than that little country, with its relatively short history between 1830 and the rise of the MegaPoleis. But because Brussels had once been its capital, archives were found with bureaucratic data from that period. Much of it was illegible, and electronic data were often unreadable. Combined with some private archives of local aristocrats and a Bloomberg 8 figure descended from the region's first major industrial families linked to a small plot of land rich in zinc ore which was therefore long claimed by various kings and emperors. That land was known as *Moresnet* and even as *Free Moresnet* as for almost a hundred years it seemed not to have been included in any Kingdom or State. In a description of the extensive mining activity in that region, the name of a small unofficial school surfaced. This school was started by a certain Johanna Lemaître. Could this be the

Johanna mentioned by Jeanne Teacher in her notebooks which we found among the preserved information from Paulo Demeester's grandfather, Louis? Apparently, a son of Johanna was named Teacher. In 122.13 HE we finally received confirmation from other archives that Johanna Lemaître was Jeanne Teacher's grandmother.

This meant we could rewrite part of book 6. We decided to write a story that would remain true to the general History we knew. The family would be incorporated into it in a more romanticised way. We had already mentioned to interested readers how the rest of the writing group had asked us to explicitly state that our epic was a romanticised version of Alberto's family history while always trying to connect as much as possible with the documented pre-Rebuilding History. Due to the large-scale destruction carried out by the *Cou-Clib-Clans* that isn't easy, even today. But we made a logical and historical connection between the Lemaîtres and the Demeesters through the Teachers which may not diverge a lot from reality. Concerning History itself there was plenty of archival material for Book 7, *Leaden Times*. Apparently, it's always much easier to find information about wars, murders and crimes than about education and learning groups, and that throughout the entire history preceding Rebuilding…

Thus, the end of our joint writing adventure was gradually approaching. After reworking those two volumes, we were able to make the Saga available electronically to the Central Libraries of the Polisses.

After the writing group ended its work around the time of the northern solstice of 122.15 HE my father started to visit more frequently my sister or me, even more often than the JCD-Space. Together with Isabelle and Manuel, he invented stories. They told to each other the stories so often that they quickly memorised their own creations. Paula Pax's children's books were usually the starting point. Isabelle and Manuel grew and developed their own creative impulses and sometimes Grandpa Alberto wasn't needed. During those moments, Iona and Upul could command their grandfather's attention. He himself said he preferred playing with the younger generation to producing, now he was over sixty.

Yet he often reflected on the Anthropogogic Principle. He was pleased to see how adults still spontaneously participated in the learning groups their children enrolled in. Just as before Rebuilding, there were countless fields of interest that Homo Sapiens pursued. He asked us if it wouldn't be useful to regularly invite researchers in certain less obvious fields, craftsmen and engineers to come to learning groups that didn't include any of their relatives. They could then occasionally work together with those children and discuss their work. This might lead to even more children's 'why'-questions being transformed into research questions. In addition, learning groups could imitate certain activities of adults and why not, turning some questions into truly new research questions.
Our father kept coming back to myth-making. The answers as to why it surfaced so easily were more or less clear. It had to do with the way our brain analyses our environment and

synthesises information useful for our biological evolution in that environment. Fire and poisonous food were dangers that a living being could better recognise to protect their own bodies. There were, however, some cases where people were so fascinated by fire that they were constantly occupied with it. Just as there were people collecting toxins from plants and animals and using them as medicine. Fire didn't turn everyone into a pyromaniac, nor did toxins turn everyone into a dangerous poisoner. Think of firefighters and healers who were intimately familiar with the properties of certain plants. Weren't pharmacists all poisoners, in a sense? That didn't make them dangerous by themselves.

Sometimes our brains could play tricks on us, turning a protective biological response into an aggressive cultural one. Anyone who controlled fire then becomes a devil; anyone who worked with poison is therefore a witch. According to my father, myths and prejudices continued to thrive when learning groups paid less attention to phenomena even of daily routine or the immediate environment.

He consistently linked the importance of the *Dycosoc project* to the need for ongoing dialogue about what people knew poorly or not, and also about what some knew well and others perhaps not. In this latter case, it was desirable for dialogue to take place with those who could provide useful information on this subject. If the study group couldn't find anyone capable of doing so, then there was a valid research question. Mistakes usually occurred when people simplified too quickly or made assumptions. Not hypotheses but assumptions whose validity not to doubt about.

Myth-making was a cultural phenomenon, not a biological necessity. According to dad, it was the cultural approach followed that helped create dogmas or prevented them.

My father quoted some of those who demonstrated over the last two centuries before the Volcanic Winter how certain leaders could make irrational decisions for humanity by exploiting fear psychoses they themselves created. Without serious analysis, such decisions easily become the accepted result of a perceived trend. In Vineland (former América) there was a moment in History it was generally accepted there was a high probability of being killed in a terrorist attack and a relatively low probability of being shot by someone who had legally purchased a firearm. An analysis by scientist Vaclav Smil showed during the same decade of hectoyear 120 in that particular continent 125,000 people were killed by those who had legally purchased firearms, while in the same period in the same region, only 170 people had died in a terrorist attack. And yet, people continued to follow the leaders in a war against terrorists. Ergo. When some governors even very superficially wanted to change the rules on free firearm sales, they were immediately voted down by parliament perhaps due to the lobbying of those who made a lot of money from firearms sales.
My father found even worse the resurgence of sudden infant death syndrome (SIDS) in certain parts of Erebúm during the first half of hectoyear 121. Young, tired, and inexperienced parents, seeking to protect their newborns, were more likely to follow misleading or false information from social media influencers than information provided by medically trained

personnel.
Irrational fears resulting from ignorance, inadequate, misleading, or false information often also determined the aggressive attitude of Wanderers and Ignorants toward the receiving Knowledgeable's before Rebuilding. According to my father and also my sister, the same kind of misleading information fuels the distorted image of Earthlings among the youngest Martian generation.
That's why the Polypolitan Council assumed that dialogue could only truly and successfully begin once the Foundation Managers' intentions were completely clear. Only if they truly clarified their position would there be a chance of reaching agreements that would prevent any society or community from getting in each other's way.
During the GNet-Z era, numerous think tanks were actively collecting and processing information. Both GNet-Z and others could use this information. The *Institute for Economics and Peace* for example regularly published the *Global Peace Index*. Their framework included education and freedom-of-thought-and-speech as two elements that positively influenced global peacefulness. Naturally, a pre-Rebuilding institute with *Economics* in its name did not include 'propertylessness' in its framework. After all, it was based on the then Earth-global Type 1 Society. But the ignarometric analysis that other researchers combined with their analysis reinforced the hypothesis that 'moneylessness' was a third positive influence on peacefulness.

It wasn't entirely without reason that my father constantly thought about the learning groups with young people and

children. He had recently found an overview of the evolution of the population on planet Earth. Data from 120.18 HE indicated that approximately 7.1 billion people inhabited the Earth at that time. Of these, 70% made up the adult population. In 121.39 HE, the year of the Volcanic Winter, that population had grown to 10.3 billion. The growth was slower than what the hectoyear 120 analysts had predicted. But what was particularly striking was that the number of children and young people had decreased from 30% to 25%. According to my father, this was partly due to the deadly virus attacks that killed many unprotected children, but also to the aging of the population as a result of increased life expectancy in certain parts of the planet. After human interventions and natural events, the population on Earth had stabilised in 122.15 HE at approximately 3.5 billion. That population consisted mainly of the Equivafolks of *Convivialis Civitas*. Meanwhile, the proportion of children and young people in Earth's population had risen back to 35%. He emphasised that we must treat that third of the population well and wisely. Provide the learning groups with all the necessary support, he added. In comparison, the number of inhabitants outside Earth and the Moon was still very small. On Mars, the entire population was still slightly less than forty thousand individuals. Ganymede and Europa combined held around a quarter of a million inhabitants.

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Shortly after the entire Saga story was released, I reread Paulo Demeester's notes. For a long time, we had been primarily occupied with all the notes related to his daughters. Somewhere

in book 10, *Massive Mediocrity* we introduced a colleague of Paulo's who was interested in what was then often known as Institutional Pedagogy. Paulo met him fortuitously. But the same name popped up in some case studies. Paulo's colleague had worked for a while in suburbs of what was then Lisbon. I spoke about it to Idrissa about who confirmed.

I then started playing with another little idea that stemmed from a conversation I overheard between Alberto and our youngest daughter regarding waves, energy and transfer of information.

I understood Time as we experience it has a completely different character in quantum physics. In our biological macro-world it's a kind of a one-way arrow, but that's not explicitly the case in quantum equations. This aspect naturally fascinated the working groups centred on communications and was of interest to the Space Commission. To put it more clearly, my idea was about the traveling of electronic information. Around the time engineers had succeeded in developing a full working model of the RR as the journeys to Mars and Ganymede had by now clearly demonstrated, some working groups observed something very peculiar without yet having a conclusive explanation based on human logic. Quantum-driven information banks, which almost all major libraries were then beginning to have access to, apparently occasionally caused what one might in a not very precise way name 'electronic contact' with devices from the past. Now, the strange thing was that material could apparently be appear and recorded but without anyone having yet succeeded in conversing with the past. Much attention was paid to research on thought-waves and energy-waves. It was assumed that these

waves, like some other aspects of Quantum Physics, were not time-bound, but they were no further human explanations for the moment.
The funny thing about that unexplained incongruity in space-time was that occasionally certain channels opened and quickly closed. Here too, no one knew how that worked. What I did learn from the conversations between Liberty and her father was that, with the Hunt community and the entire Earth-Non-Earth mathematical approach of space and time, she had succeeded in having an electronic document appear in a location through an access point 'belonging' to that colleague of Paulo Demeester. He himself couldn't contact us at all, and we never found anything after Rebuilding about that location even though it had existed sometime somewhere. There were no mentions of Equivafolks having an electronic file placed in a non-existent electronic location. But it led me to suggest that we send an electronic message to that person who had lived in the then 20th and 21st centuries AD asking not simply to remove the books that appeared in his location, but to offer them for reading. We reassured him. To our knowledge, there was no danger of parallel History arising. We didn't even know at the time if he ever received that demand.

At the end of the year, Lev's brother uncle Leon died in quick succession of Alberto's practically adopted uncle Kendi. Both my father-in-law and Alberto were quite devastated. Along with Ondjoy and Erika once again I organised a small family gathering, which was also attended by our daughters and my brother's twins and family. Nídia and David had a daughter who

was almost six, and Wolfgang and Nadia had continued the twin tradition with two boys who just turned four. We hoped the presence of the youngsters would cheer up both grieving families. And yes Ondjoy succeeded in getting Alberto to play his grandfather role. While there was quite a bit of giddy-up little pony on Ondjoy's in the garden, my husband lost himself in invented stories with the two older children. When everyone except the youngest children was tired we gathered around my father-in-law. He told us a bit about his adventures with Leon on the moon. Then the grandchildren and great-grandchildren told how wonderful it had been when Kendi and Alberto discovered that both their families were descended from Catherine and Joana Demeester.

Pablo and Sayen joined us with their two-year-old offspring. Yes, the fourth after Rebuilding generation among family and friends was growing… At the end of the evening, when the children were already asleep, Pablo, Sayen, the two twins, my daughters, Halona, and Dulan talked about the challenges of the coming years. Discussions with people living outside Earth naturally would play a significant role in this.

The descendants of Fernanda Mestre's brothers were currently on the Moon, where they could stay without enhanced muscle support. They had already had a whole series of meetings with lunar engineers. They mainly shared information about the next steps in Terraformation. They knew, of course, that it wouldn't be over in their lifetimes, but like many other inhabitants of Ganymede they thought life for their grandchildren would become much easier. There were not only strictly biological

aspects; there was also a significant psychological aspect. Since the two artificial suns orbited Ganymede, the presence of the giant Jupiter was no longer so pervasive. Perhaps that had a positive effect on population growth. But after visiting the JCD-Space and before leaving for the moon they were convinced, like others, that part of the collective success that had exceeded the expectations of even the most optimistic Ganymedians lay in the fact that they had gradually become less individualistic. This had ultimately allowed them to work cooperatively, and not in a authoritarian way, for what was important to the entire society. Personal property had become a more secondary concern.

The Ganymede visitors had attentively read the nearly two-hundred year old description of the three types of society discussed in Ignarysis. They assumed that a broad foundation had been laid on Ganymede for a successful Type 2 Society. Whether, as Alberto claimed, it would gradually evolve into a moneyless society, they didn't know, but that didn't seem to be the most important thing for the moment. They were primarily interested in exploring what forms of cooperation they could establish with the Martians. It was quite clear to the Ganymede and Earthlings that a very small and individualistic community on a challenging planet like Mars could not undertake long-term projects without first deciding as a society how they envisioned the future. They didn't want to persuade them; that would lead nowhere. If they held on to their Type 1 Society in which the old Bloomberg Values remained the most important, a long period of dialogue would likely be necessary. A significant step forward would be if those dialogues included more representatives than

just the Foundation Managers. But even about that, only the Martians could decide for themselves.
The conversation had suddenly become more serious. My father-in-law brought up the *Simple Problem Describers*. Perhaps his granddaughters' generation needed a new Vanderlei.

A new Vanderlei. But someone who could clearly feel how different it would be to talk to the Foundation Managers about the next hundred or two hundred years, or even longer, if they wanted to stay on Mars, than back then. Back then, they had tried to find workable short-term solutions so that those who didn't want to give up ownership wouldn't feel oppressed no matter how hierarchically oppressive they themselves were to those who didn't own. It was a very small minority who still saw personal ownership as the ultimate form of self-realisation. But the group existed, and if they so desired, they could engage in dialogue about the necessary assistance to further develop themselves as a community. That much their leaders had already understood.
Liberty asked her grandfather if it was worth asking Vanderlei for advice. My father-in-law smiled. He had always believed it was helpful for young people to ask elder ones for advice. But he had visited Vanderlei and was concerned. His concern was justified. Before Liberty could even talk to him, Vanderlei quietly faded away at the age of 89.

After their work on the Saga, Idrissa and Babitha made a kind of summary in which they reviewed the complete evolution of the ignarometric framework. When they presented their text to

Alberto one evening at our house, he had a conversation with them in which he proposed a simplification of his grandmother's analysis. With the current framework, he saw how those three forms of society were emerging. On earth one had, broadly speaking, a network of *Convivial Civitas* to what he still preferred to call cooperative community societies. Even Type 2 or Bregmanian communities often seemed to fit into that group. Until now, it seemed perfectly possible for both forms of community organisation to develop alongside each other. The uniqueness of working without money or exchanging based on symbolic values, time units, or a combination of both did not seem to negatively impact these forms of coexistence.
On Ganymede and Mars one had colonising societies regardless how they organised. Ganymede seemed to have developed a Type 2 society, and no Type 3 society was found there. According to him, this meant that the risk of totalitarian excesses would increase due to the lack of other possibilities.
He deduced the impossible society from the fact that one can't get anywhere with only non-arrogant ignorants. Such a society, however, threatened to quickly evolve into a totalitarian one, as most experiences prior to Rebuilding had shown. One arrogant leader or myth-teller was enough to origin that.

He gave them this overview to include in their survey [Chakma B & Zoungrana I (122.16) *The Ignarometric Framework: Conception and Evolution*, Neo-Ignarysis Vol XXIV-3]. The full text can be found in the electronic version of Neo-Ignarysis. Perhaps this would change later. Just like the *Dycosoc project*, Ignarometry also evolves.

Instead of Totalitarian *and* Colonising Society, Totalitarian *or* Colonising Society might be more correct. Perhaps the time came when we the word *Earthly* could be omitted and we could simply talk about the cooperative community society. Perhaps communities would eventually emerge on Ganymede that joined the Convivialis Civitas Network. But at the time this last section was written, we only had the aforementioned version.

When Delun Huáng died at the age of 88, Umut suggested to his daughter who lived with her to stay with her. Along the way, they had researched some of their own family history together, and that research wasn't entirely complete. The Huáng family was believed to descend from a non-colonising seafaring family. Numerous documents showed that the Waçúm seafarers were not driven by the desire to conquer distant lands, as was the case for those who later sailed under the command of the Christianising Erebúm emperors and kings. In the last years of his life, Delun had divided his attention between Claudius Cardinalis and other critical figures of the monotheistic religions which had often known very aggressive leaders throughout their history.

Umut had always been his regular interlocutor. However, as a result of the entire Saga epic, Delun had also begun to produce with Babitha in the last five years. Her family also came from Waçúm, from a country formerly known as Bangladesh. Babitha arranged with Umut and Delun's children to take over and complete the research Delun was doing when he died. Any articles for *Historia Hominis* would be signed by him posthumously.

The *Simple Problem Describers* group disappeared in 122.17 HE. In the middle of that year, Raja and Despina died, and at the end of the same year, the Auctor family also had to say goodbye to my ninety-year-old father-in-law.
Our daughters were each in their own way deeply committed to continuing their grandfather's work. Catherine and Halona had become excellent documentalists. They were constantly seeking ways to assist the JCDS working groups. The communications working group that Liberty was a member of had, at her suggestion, adopted many from her grandfather's ideas. They were now busy preparing for the talks with the Martian community as soon as the Foundation Managers there wanted to initiate them. Yet, it would take almost three years before that could happen. Meanwhile, the distant Ganymede cousins were preparing to travel back towards the end of 122.19 HE. There was a **RR**-flight scheduled. It would no longer be with Wolfgang, but with a pilot from Culturopolis.

Pablo and Sayen had vacated the house where they had lived for almost ten years and as they had been planning for some time they moved with their two children to Culturopolis. From there they would look for a more permanent place to live, probably somewhere in southeast Anahuac. As Sayen had already mentioned at the time, she was interested in learning more about the ideas of the former educator Moisey Pistrak who had envisioned a new school as a response to the bourgeois school. Of course he had nothing to do with the older proposals for a kind of mass school like Lancaster's. They were more dialectical proposals that took adult society as a model during

what had been the Russian or Sovjet Revolution at the beginning of the 119-hectoyear [See book 7. *Leaden times*]. According to her, he may have been trapped at some point in the mindset of his own time, glorifying work as the monetarily rewarded activity of man. But the new order anyhow descend from the bourgeoisie and its members saw the advantages of a strict hierarchy with those who worked on behalf of others. The glorification of work was simultaneously a way to continue to enslave workers and bind them to economic rules still with little equality. This was perhaps inevitable if one places the central ideas of the new school within its own time. Like other educational movements in a society subject to individual or state capital these ideas could only occasionally have a kind of liberating character. Generally, it was about the illusion that it would be possible, in any form whatsoever, to develop a school in a hierarchical state that would generally denounce the abuses created by that hierarchy. It was certainly not a work school envisioning a moneyless society. At the time, that kind of society was more the dream of some anarchist groups. If Pistrak possibly valued cooperation and not collaboration, it was only within a hierarchical structure.

Nevertheless, throughout hectoyear 120, Pistrak's work school was a source of inspiration for movements of agricultural labourers and pastoralists who had little or no land ownership and saw the work school as a means of interesting future generations in the joint management of lands occupied or leased to the movements. Sayen wanted to investigate to what extent these kinds of ideas in practice had shared common ground

with what later became known as institutional anthropogogy. Had Pistrak followers adopted elements of Ferrer's ideas from what he called the Modern School?

Umut died at the age of 90, sometime during the year 122.19 HE. In the JCD Space we recalled her valuable contributions on how powerful figures manipulate the human mind through dogma, and how we could find examples of this for more than 120 hectoyears. She also demonstrated that the loss of personal possessions had diminished the urge to control the minds of others, which is why she was so eager to contribute to the Saga. She maintained a maternal bond with Binh Pham until her death which also explained why he was the most affected of the dwindling number of writers.

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As we mentioned earlier, an entire generation was gradually succeeded by a new one that began to emerge. It was no different in our family. Three years after we saw our paternal grandfather pass away, we also lost our other grandfather. That was Mom's Dad, who had during so many years enthusiastically involved so many learning groups replicating numerous crafts. He had been a crucial link for us in that world between the Knowledgeable's and the Ignorants, and how, after Rebuilding, we were increasingly successful in connecting.

But new dialogues also emerged. In that year 122.20, we could finally begin what might one day become a cooperation between all humans in their inhabited places in our solar system.

The start of the interaction between Ganymede, Mars, Moon, and Earth consisted of a long and careful exploration of desires, possibilities and impossibilities. How were we going to help each other evolve the growing non-arrogant society alongside a still-existing small and arrogant society? The goal was not to defend our own form of society as a dogma against the others. That might be easier now with this large non-arrogant society, but its size could also pose a threat. Could improved communication and learning groups based on the principles we knew in *The Network* prevent the large non-arrogant group from remaining non-arrogant towards the rest? And couldn't one free the owners from dogma in a highly hierarchical society based on ownership? What did that mean for the owners? And that, of course, related to other questions. Why, after the Rebuilding, did a small group of our species still want to own things? What did ownership really mean to them? Did owning things and capital automatically also entail owning the work of others? How did this fit into an Empathic Principle or a Heterogeneity Principle? Was educating people to acquire more knowledge, thereby ridding them of the dogma of money, a form of arrogance toward those who considered personal property a necessity for self-realisation? That was a good research question for the EGAL working group, especially if we could also include Ganymede and Foundation Managers in that working group…

In *The Network* of Convivialis Civitas, it wasn't even a concern anymore that every house had a vegetable garden and that each garden was tended by its residents. This had already been incorporated into the Meal and the Sharing Principle for four

generations. And for the Meal Principle we could even speak of five generations because even before the Volcanic Winter, meals were often shared in the then-known Three Places. But it wasn't always easy to explain the difference between the sharing of labour between the residents of a house or the Equivafolks of a Polis and the assignment of payed tasks let alone commanding people to realise them.

Misunderstandings about ownership also easily arose. What was the difference between household goods in each house but maintaining one central telephone line? Asking a creative individual for a personalised decoration for the room one uses as a bedroom was quite different from paying millions of whatever the standard was before Rebuilding simply to be able to say one owned a work of art. Moreover, this was often hidden for fear of being stolen.

The EGAL group's starting point was that non-owners never owned the labour of others. Non-owners never profited from sharing utensils with others. There was no borrowing for a fixed sum. Some objects were shared others not, mostly for ecosystemic or hygienic reasons. It didn't seem very wise to make a single toothbrush a shared object for the entire household.

Both the Heterogeneity and Empathy Principles stipulated that the work someone undertook stemmed from the personal enjoyment of developing a project. No one was required to judge another's project after it had been adopted by the community.

Before Rebuilding wanting to eat something that came from

elsewhere had sometimes to do with status but it was primarily economic. The way in which intensive large-scale farming was carried out for all the planet's inhabitants was a form of globalisation that may have been economically justified but raised major ecosystem questions. And even the 'economically justifiable' argument could raise questions. Wasn't there often a form of slave labour here too if one considered the lifestyles of certain population groups? In a moneyless society, the economic argument disappeared. It was biologically understandable that we didn't have access to all types of food year-round. Although most of Earth's population still lives in a rather similar climate in terms of temperature fluctuations, there is now a form of seasonality that no one really questions anymore.

Culturally, it's crucial that both the Ecosystemic and the Cooperative Principles define the boundaries of autonomy for project participants. These boundaries can be very local or very broad. Some projects are limited to a single residence, others to a neighbourhood of a polis, a polis, a continent, or even a whole of continents. Consider, for example local water supply or the construction of a SAV branch.

Every project demands responsibility from its participants. This kind of responsibility emerges from the Empathic Principle, which forms the basis for many ethical relationships.

And that Empathic Principle is something that is culturally reinforced throughout learning groups. A key aspect of learning groups is the socialisation of emotions. Researchers already discussed this frequently 200 years ago. It was therefore a crucial aspect of a child's development. From a pedagogical

perspective it was also important to strive to develop empathy in children. The Empathic Principle promotes individual well-being and contributes to the formation of learning groups in which everyone enjoys being present. Therefore, it is an important foundation for establishing and maintaining an inclusive and diverse society.

But one cannot simply rebuild an educational system by forcing a specific community to discontinue the existing one and convert it into a system of learning groups. An anthropogogical approach requires balance and dialogue based on various principles; otherwise, what we offer is merely a shift or change in dogma. The Equivafolks in The Network have understood this by now. For the Martian hierarchy, anthropogogy and learning groups, even when they looked at Earth in 122.19 HE, were still utopian ideas.

Incidentally, they didn't understand why the Equivafolks didn't simply impose their way of life. After all in their eyes we appeared to be convinced that our society was more efficient. That was perhaps one of the biggest challenges. We kept saying that we weren't interested in ranking communities or societies, let alone assuming that our way of seeing things was right and all others wrong. Perhaps we could say that the community Equivafolks proposed in Hectoyear 122 presented itself as more sustainable than others. But that was nothing more than a strong hypothesis, not a proven fact.

However the Equivafolks *did* believe it was necessary to explore the concepts of instruction and dialogue as much as possible within hierarchical structures based on personal property. Even

in the time of Paulo Demeester it was said that instruction should be strictly limited to the informative transmission of techniques for specific human actions to cultivate certain reflexes. Instruction in basic educational systems with children had a constricting effect especially when directed by arrogant rulers. Instruction in a manual is constricting but not dangerous. On the contrary. A well-made manual is a tool that explains something made by someone else to someone who cannot make the product or tool but still wants to use it.
And look. Even in instruction-sensitive environments, there was often resistance to reading instructions before experimenting with such a tool… risking to ruin it in the process of using.

Our father reiterated that a cooperative working group was not a democratic group, as was often thought before Rebuilding. According to him a cooperative working group was a pluralistic working group. It wasn't appropriate for a majority to express an opinion about a minority. Rather, the group's task was to fully develop the Heterogeneity Principle. For children this initially meant doing what they enjoyed without bothering others, and without spoiling their enjoyment. Thus, limits quickly emerged regarding the scope for dialogue. Without dialogue, one could, at best, try to imagine what the other wanted, and then one might be mistaken. After a dialogue, one could be happy that the other could also engage in dialogue, and be happy that they accepted the project, because it made us happy, because it was useful for us or for the learning group, or for other reasons, or a combination of these. That was the difficult core of the matter.

Although we never saw our dad gloomy or adept of conspiracy theories, he still wanted to strike a kind of futuristic note of caution. We jokingly accused him of getting old. He thought he could foresee that sometime in hectoyear 123 a new phase might dawn. The mythical paradise had developed itself as a peaceful convivial communal society, but that too would come to an end. He wasn't very clear why that would happen. He simply stated that it would prove necessary to protect literature and science again from a new kind of *Cou-Clib-Clans*. He recalled how money and power always captured the imagination of those who had little or no knowledge of the principles laid down in the learning groups. Ultimately, according to him, these principles were a kind of adaptation of Joana Demeester's Charter in Hectoyear 120. That was also when the *Cou-Clib-Clans* really started to run amok.

He had more faith in Ganymede than in Mars but at the time he found that what was known about both colonising groups was that their educational systems paid less attention to dialogical learning than was the case on Earth. Even the Type 2 Communities on Earth engaged in dialogue with children more than instructing them. But instruction was still the primary focus of education on the outer planets.

According to him, the Ignarometric Framework showed that in such a case the shift from Type 2 to Type 1 would be somewhat easier than a shift from Type 2 to Type 3 or else maintaining the status quo. Type 2 communities were receptive to what the Mars society proposed. It seemed somewhat naive to him that the Type 3 communities should have complete confidence in their

learning groups and the nine principles. Could this confidence be excessive? Would a kind of *Mar-Ga-Clan* develop and reintroduce money and power to Earth, even if for biological reasons the exiles were not physical present?
He already talked about it in his closing notes in *Imprimatur* about seven years ago.
Of course, many people discussed the difficulties of the distance. Inhabitants of Mars and Ganymede required significant biological adaptations. Returning to Earth without any support was impossible today. We'd seen it in our own families. At least two generations were needed to biologically adapt to life on Earth. A sudden return was impossible. But what about communication research and communication via thought waves? If that were ever possible, would that mean an arrogant hierarchy could possess Equivafolks remotely?
That would be rather oppressive and many would consider it pure science fiction today. But **RR** flights were also science fiction a hundred years before Fernanda Mestre began her mathematical speculations. On the positive side, we saw that even the groups that preferred to remain isolated from *The Network*, at least here on Earth, nevertheless sought contact with psychologists and sociologists who were eager to give support to better understand the logic that nearly drove humanity to extinction at the end of the Gregorian Calendar Era. Of course, this could be to prepare for the return of money without repeating the same mistakes.

Liberty pointed out the stark difference in numbers. The vast majority of humans lived on Earth, while the colonists

represented about 0.0072% of the human population. But Dad pointed out that in 2090 AD the Bloomberg 8+ group made up about ten times less of the population, yet they still made *Elysium*. We booed and called this a complete non-comparison.
Back then, most of the population were slaves or virtual slaves of the Bloomcampers. Today, the Equivafolks on Earth were well-informed, dialogic pluralists.
He admitted that the two situations were difficult to compare. He would have to look for better examples. His only intention was to protect himself from another form of the Georges Steiner mentality that we had arrived in eternal paradise and therefore need do nothing more.

And then, dear readers…

Then came the enormous bolt from the blue.

What a thunderclap it was! Suddenly Alberto Auctor passed away. Isabelle was 14, Manuel 13, and Iona and Upul were both 11. He would have aged 69 that year of 122.22 HE. And now, he was gone. We felt it like a great emptiness. It was surreal. Both Liberty's children and our children were completely disoriented for weeks. They simply couldn't understand why he didn't answer the door when we went to Mom's. And Mom! She was fading away. Aunt Olívia then suggested to move in with her.

Three years later the grandchildren spoke about the house of the two grandmothers.
That is the way death is. That is the way life is.
The generation change continues.
That's life. Peaceful, on Earth!

Preliminary epilogue

(Written jointly by the three authors)

And now we write the year 122.25 HE. This year we decide to put a definitive end to the collective revisions. Four of the co-authors have died, two have left for Southeast Anahuac. The others are busy with other projects. Maria Liber will continue to correct grammatical inaccuracies when they are brought to our attention, but we will no longer change the structure and content of the story. We were fourteen co-authors, and for this saga, we will always remain so. We all have authority; no one elevates oneself above the others.

The saga begins in 1630 AD (the birth of Wolfgang Magister) and ends in 122.30 HE, eight years after the death of Alberto Auctor. Anyone who has read the books chronologically will already know that we focus on the history of Ignarometric Analysis. We consider the first attempts begin with John Lesmeister. But Wolfgang allowed us to connect with Comenius and Claudius Cardinalis and with the Enlightenment ideas of Erebúm.

Wolfgang and his father appear in several documents dealing with the *Athenaeum Illustre* in what was then Amsterdam. They were located in a recovered archive of the House of Heads. The rest comes primarily from the Paulo Demeester Library or archives of referenced locations where excavations were also conducted. The precise location of Oostende remains unknown. We have no direct excavations of Moresnet. However, we do possess two books on the history of that region, that also were

present int the Paulo Demeester Library.
The family's history will of course only end when there are no more descendants of Alberto. But for now no one is even thinking about writing addenda. The family has agreed to end the Saga in 122.30 HE. People just like round numbers.
And in our minds we hear Alberto grouching.

The saga spans 600 years of human knowledge acquisition and just over a hundred years of non-human knowledge acquisition if we take Fernanda Mestre's mathematical research as our starting point for that second aspect.
It seems like a lot. But 600 years is six hectoyears out of every 122 since the year 0 in Cesare Emiliani's Holocene calendar. Throughout the Saga, we glimpse approximately 10% of the written history of Homo sapiens, assuming we place cuneiform writing back a little over 5,000 years. It is two-tenths of a percent of the time that elapses between the rediscovered drawings of the genus Homo, considered the origin of recorded human communication or information. If we include Catherine and Liberty as well as Wolfgang Lesmeister's parents, those 600 years equal 22 human generations. That's an average of 27 years from one generation to the next, about four generations per century. There are approximately 490 generations until the beginning of human settlements if we count 25 years per generation and if History is correct. We count a little over 2,200 generations until the beginning of messages from the genus Homo, if we assume an average of 22 years per generation and thus take previous life expectancies into account to some extent… A glimpse of a glimpse of a glimpse of our shared

history, then…

At the time of writing this epilogue, *The Network* considers the Civitas Bibliopolis, Culturopolis, Perolapolis, and Arqueopolis as the historical memory of the planet.

Anyone interested in anything has full digital access to everything that exists, and anyone can request a paper edition or request a facsimile of any document or artefact. Printed books are always available at the Central Library of the respective Polis. In this way, we manage printed books together. Because printed books are important, we now know that. For children and adults.

In four Historical Memory Gatherings of the Planet, interested groups are systematically processing all future information from excavations at numerous locations on Earth. Their central libraries are integrated into one large quantum database, and all new projects accepted by Equivafolks receive all the direct connections they desire for any historical information about their activities. This is invaluable for researchers, engineers, craftspeople, and everyone among you and us.

On almost the entire planet Earth, the desire to create surpasses the desire to earn money. The elimination of financial obligations and the need to work for others within *The Network*, which joins more than 90 percent of the world's population, ensures that one can access all knowledge and science on any subject one express interest in. Projects that serve others because there is a desire to do so (think of those working in healthcare or anthropogogy and so on) naturally carry a certain degree of responsibility. If one feels drawn to such a project, one knows that the community count on

them within the agreed-upon limits. Non-Type 3 Communities usually use time banks for such projects. On Mars, these services are still regularly paid for with *bitcoins*. The Foundation Managers claim only rarely someone lack the means to receive medical care. Anthropogogues are still excluded from the educational system. They persist in the automated instruction that everyone must complete from the ages of 4 to 17.

It's impossible not to return in this epilogue to Alberto's tented reflexions on, say, the next hundred years. We're not the first to argue that making predictions about a hundred years in an evolving world is more like fortune-telling than scientific analysis.
Approximately accurate predictions may only exist for describing the elliptical orbits of larger celestial bodies around other even larger celestial bodies. Even human mathematics makes fairly accurate calculations for this.
For the past three years since Alberto's death regular discussions have been held with the Foundation Managers on Mars and with teams of representatives from Ganymede. In both locations, the cultural influence of the Elysium descendants is far greater than on Earth. We recall that during Rebuilding most Elysians chose Mars as their new home, ahead of Ganymede and Earth itself.
This preference for living far from Earth is primarily motivated by the idea that it's impossible to survive without money. On Ganymede today, there are groups of descendants who wonder if their ancestors didn't uncritically abandon much biological comfort and a comfortable life on Earth because they were obsessed with personal possessions.

We still don't quite know who the Foundation Managers on Mars are speaking for. We remember the preparatory conversations within and outside our own family circle, about which Alberto sometimes spoke in *Imprimatur*. So far, we haven't really managed to get everyone we'd like to see around the table. But we have time, and there's no pressure from us. The **RR** fleet has been expanded by two units, allowing adventurous engineers to propose and develop short, empathetic projects to address specific challenges in the Martian dome cities of Polis Arei, Polis Electorum, or Nirgalopolis. There's less enthusiasm for working in Elysiodomus itself, but that's due to the still rather cool reception of Earthlings there. The engineers are always happy to be back on Earth, though. Life on Mars is truly no picnic. Not biologically neither socially. Although it's now abundantly clear that no one on Earth banished the inhabitants of *Elysium* to Mars in 121.45 HE rumours persist. But we don't entirely share Alberto's concerns.

Moreover, other things keep us busy. For example, we now know that it can be useful to study certain anomalies that may be the result of the ongoing magnetic reversal on Earth. Such a reversal has so far occurred with an average of about 40 hectoyears or 4 kiloyears. We still have absolutely no insight into the on going acceleration and whether it is actually the result of human actions. It can be measured that the actual reversal is now about 10% complete which is roughly twice as fast as before. Yet, this means that a complete reversal could still take about 18 hectoyears. That's about 72 generations, assuming we maintain an average of 4 generations per hectoyear. Should we

be concerned about the planet's slow recovery? Are new crises on the horizon?

Ordinary human concerns may be more pressing for the next few generations. The key question for us is simply to what extent Earth's community can maintain a healthy, non-destructive dialogue with those who love power and money. And no, it's not yet very clear how the discussions will proceed between the three communities, or the four, if you include the Lunar bases.

But we are, of course, very enthusiastic about the progress being made by the groups on interspecies communication. Among the three of us, Liberty is the one most involved. When you hear what the future might look like, we're truly immersed in a kind of futuristic novel, full of ideas that are still difficult for us to accept. And we, who thought to have pushed to the limits of science with the **RR**-flights.

Since 122.23 HE numerous conversations have been recorded using a highly sophisticated system. The recording itself is a kind of black box for Earth engineers who have never worked with the Hunt community. Even for clever computer scientists, the box is blacker than what a simple long-distance video conference would be today for normally informed Equivafolks, to not mention **RR**-flights.

And in our family, we've long known that the Hunt community of researchers regularly causes physics setbacks. Now it turns out that the non-terrestrial biological approach, which also requires non-terrestrial mathematics, bears fruit in experiments

with communication waves that cannot be described with terrestrial mathematics.

It's about capturing a kind of energy that, until recently, we only speculated about and for which we don't yet have an earthly word. The closest concept could be described as a form of 'telepathy'. But you already see quite a few serious researchers turning their noses up at that term. Moreover, as mentioned, that concept is only a kind of approximation based on earthly philological roots. Senses are indeed involved. Or at least, imitated senses are involved, just as Radar imitates the biological echolocation of bats. The Hunt community proposes the word *Fidgulattle* for it. That's a sound comprehensible to human pronunciation. Elsewhere in space, the concept would more likely involve enabling communication between beings of different kinds through a form of electronic imitation. But we also don't really know what they're doing or where they are doing so. It's also not very clear whether the research takes place in the past, the present, or what we might consider a kind of future. Due to a lack of complete understanding, it simply can't be described by solar system researchers for the time being, although it can probably be used.

It's certainly frustrating. The best way to compare the whole issue is how a child or someone highly authoritative in a particular field uses a working device from another knowledge field without understanding its precise mechanics. Again, think of what most people consider Space Bubbles. Or a boson. Most people know such a thing exists, without knowing exactly what it is. For example most Equivafolks with even the slightest

interest in space have heard of the Rovelli-Mestre number and use equations containing that number. All movements within our solar system use the TWIST propulsion now. But try finding someone who understands exactly how it works…

And now, perhaps, this is the last time you'll hear from two of the three authors of this thirteenth volume. Of course the eldest one will remain firmly planted in Bibliopolis. She'll resume her grammatical duties and revisit the Saga from time to time. And perhaps even be a little sad. Why?

Well. The two youngest are working on another, even more radical project. Youngest? Catherine is 48 and Liberty is 45. And yet. Together with Halona, Dulan, and their four children, they are preparing for a journey in a spaceship developed by Non-Earthly Mathematics. It involves a completely different approach than the Space Bubbles. No computer with Earthly mathematics can handle the calculations. The goal is to reach another galaxy's spiral arm. But not just that. By using a time-canceling phenomenon as the mentioned **RR-**Flights do in a sense, they would only need a few months and be back in about a year, with their own time and Earth's time running relatively parallel. Impossible, say Earth's physicists and mathematicians. Try it, says the Hunt community, we have experience with it... and so... perhaps someone will recount this adventure someday…

As initiator Maria has also the final say. She proposes to conclude with a few words to the other co-authors who are not yet aware of this epilogue. Since you read the previous pages, it means they have given their approval in the meantime…

We are a cooperative group.

Dear friends.

Three years passed by since Alberto left us. We also had to say goodbye to three other friends from our group who were committed to writing the Magister-Auctor Saga.

The Saga has become very popular today, something we did not expect at all ten years ago when we distributed the electronic version to the libraries of the Convivialis Civitas network.

As I wrote in the introduction of the little guide, much professionals appreciate narrative biography. And of course, there are Equivafolks who have doubts because stories aren't strictly separated from what they call actual History. But Ricœur followers congratulate us on our choice because we assume that History is the writing of stories within a story.

The Polypolitan Council has approved the Central Library of each Polis to have a printed edition of the complete Saga. To conserve paper, any further improvements will be made available electronically only. However, each Polis can decide for itself when its Central Library will print a single complete copy of the Saga. The Council proposes to include the notes and drawings by the 21st-century AD illustrator and composer Frank Nuyts found among Francisco N'Kondo's letters, in the Little Guide. His drawings would make good covers for the printed books. Agreed?

Also let me know if you agree with the epilogue.

End of book 13

End of the saga… or not…

a strange letter

Dear Pascal

We use small hiccups in the space-time continuum to bring you a saga of educators, pedagogues and anthropologists. The saga was first published in 122.15 (Holocene calendar), which corresponds to the year 2215 according to the calendar you use in the XXI century.
The dynasty spans 20 generations, from 1630 to 2222 in your era .

When we studied your century in preparing the work, we found your name and your interest in dialogic learning. That is why we kindly ask you to further distribute the documents that we send whenever we get the chance.

You can rest assured. The hiccup in the continuum will have no impact whatsoever on the past and future of living people. Only documents can be sent through it.
On behalf of the team of writers,

Maria Liber

Annexes

Types of communities or societies

Type 1: Capital-based community or society.

Concentration of wealth is essential to maintain credit-based consumption. This also benefits the poor, generally speaking. The financial philanthropic work of personal foundations promotes this perspective, which is why these foundations should receive more public attention.

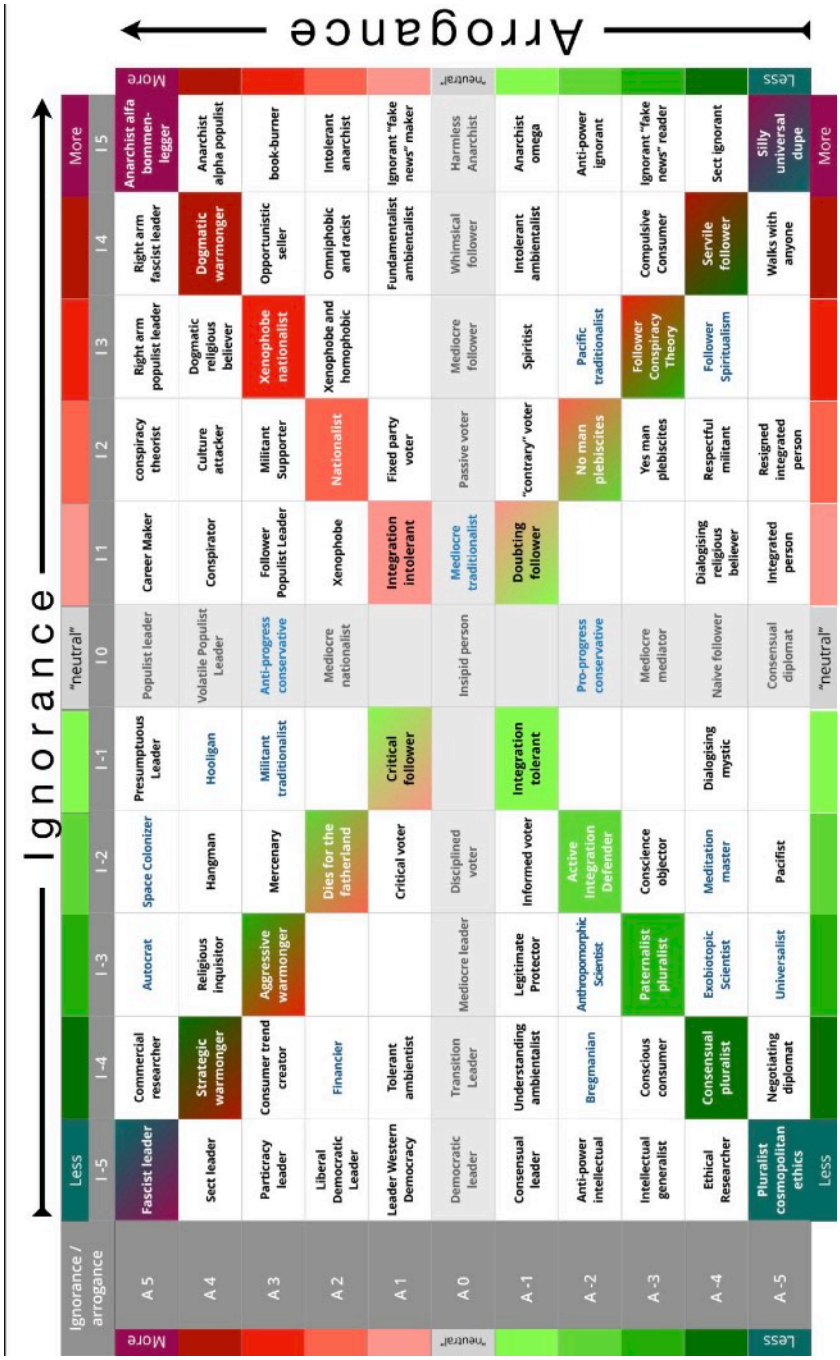
Type 2: Bregmanian community or society

The concentration of wealth has been a catastrophe on planet Earth. To ensure the continued functioning of the market economy, projects must be developed that rely on a Guaranteed Basic Income, Time Banks, and the three Ps: Planet, People, and Profit. This reduces local and global manifestations of aggression and provides better survival opportunities for all individuals. But income gap must remain to sustain the illusion of mobility.

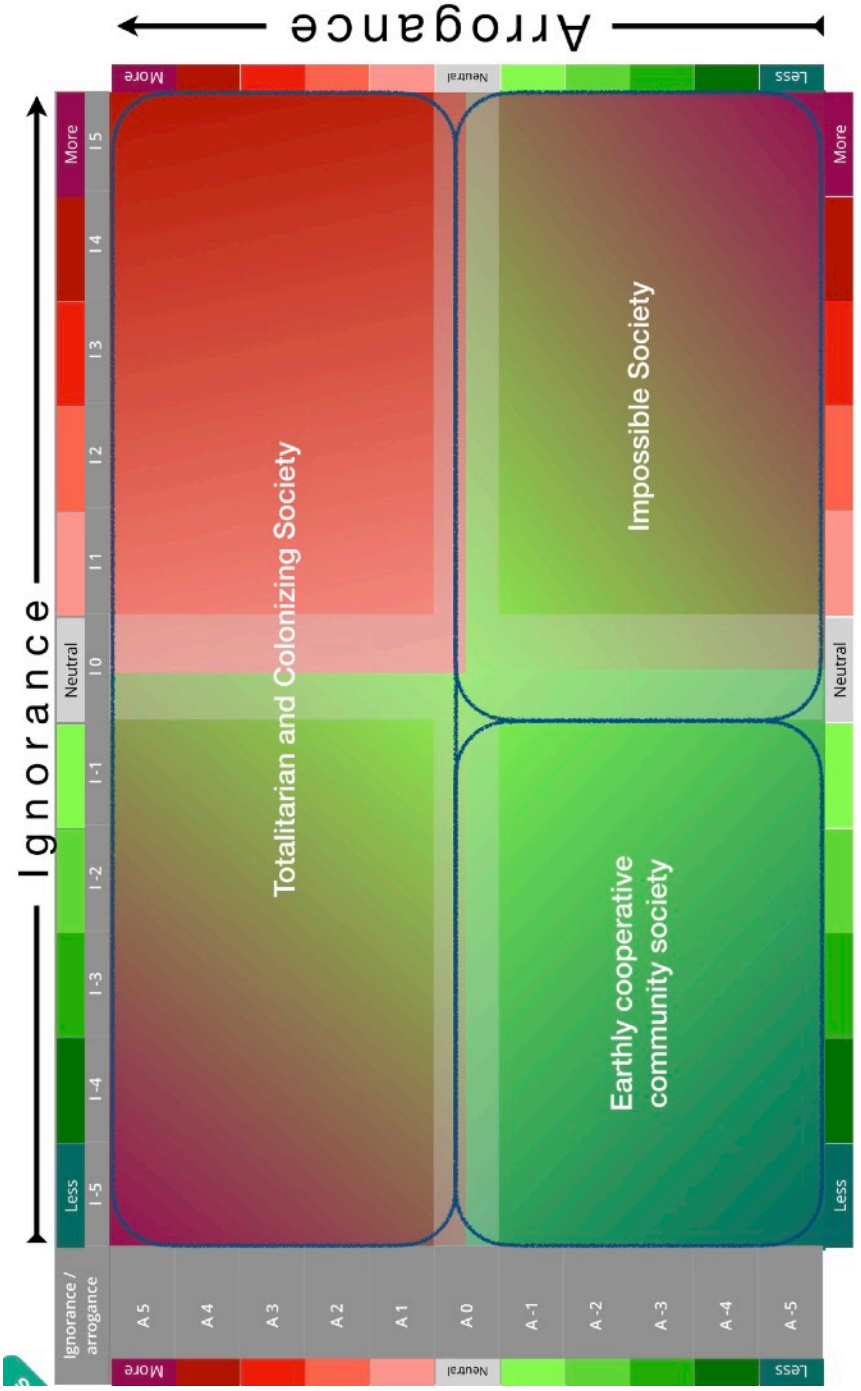
Type 3: Illich 'convivial' community or society

Money is the problem. A pluralistic and equitable community with common goods is impossible as long as money circulates. The world's population is not fixated on collecting abstract values expressed in figures and numbers, but is choosing a *Convivialis Civitas*. As a side effect power dynamic between oppressor and oppressed disappear. 'Poor' is a meaningless concept. People live according to collectively established principles.

Update of the ignarometric framework (Alberto Auctor)



Simplified society model Alberto Auctor (122.21)



Maria Liber is interested in language development. She inspired thirteen others to write the Magister-Auctor Saga.

Liberty Auctor chose communication, ethology, and electronic intelligence (EI) as her field of work, along with computer archaeologists.

Catherine Auctor is an analyst and documentalist. Until recently, she worked at the Central Library of Bibliopolis. She is interested in post-Reconstruction history and space exploration.

In the final volume of the Magister-Auctor Saga, Maria, Catherine, and Liberty take stock of the efforts of fourteen co-authors who together cover a period of 600 years of history on learning.

They recount the origins of the Saga while simultaneously analysing the new challenges facing the Equivafolks of Earth regarding the art of learning, now that dialogue with their fellow beings who have emigrated to other celestial bodies seems to be a reality.